Library of the
UNION THEOLOGICAL SEMINARY
New York

Zions Herald

JUL 6 1951

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

KOREAN ORPHANS

(See Page 2)

July 4, 1951

FROM COVER TO COVER

Martin Hayes Bickham, past chairman of the Illinois Interracial Commission, and lecturer and consultant in race relations, discusses the RACIAL POLICIES AND RACIAL PRACTICES IN AMERICAN CHURCHES. ..... Page 3

Stuart White, of Cabell Eanes, Inc., Richmond, Virginia, says that AMERICAN GI's FIGHTING IN KOREA GIVE EXAMPLES OF CHRISTIAN LOVE. ..... Page 5

George K. Morlan, Pearl River, N.Y., author of several books and articles, writes about CHURCH SUPPERS AND SPIRITUAL GOALS. Page 9

The speaker at the opening of the CANCER RESEARCH INSTITUTE: NEW ENGLAND DEACONESS HOSPITAL was Sidney Farber, M.D. Dr. Farber is also professor of pathology, Harvard Medical School, a member of the staff at Children's Hospital, and scientific director of the Children's Cancer Research Foundation. ..... Page 10

READERS WRITE

Dr. Link Protests

I wish that you would read the book review again. (See ZIONS HERALD, April 25, 1951.) I have never had a review of this quality, not even in the secular press.

I read all the reviews in that issue and, in view of the rest of the issue, especially the editorials I commented on previously, I was amazed, to say the least!

Incidentally, "The Return to Religion," which the reviewer praised, contains chapters on "Social Planning," "The Abundant Life," and "The Vice of Education," which express exactly the viewpoints the reviewer condemns in "The Way to Security." Only today, these points are much more obvious than they were fifteen years ago, though not to your reviewer.

HENRY C. LINK,
New York, N. Y.

Nobody Has A Plan

I am afraid by your extreme language you may damage your wish to abolish the Central Jurisdiction in The Methodist Church. I lived some years in the South, and was much distressed at the "segregation" and "Jim-Crowism" that then prevailed over the region. As you say in your recent editorial, that condition has greatly improved in recent years, and all right-minded men should rejoice thereat. But there is not any of that in The Methodist Church, and the use of those terms seems to me to do a great injustice to the church.

So far as I am aware, any member of any Methodist church could move to any other parish and bring a letter to it and be received in good standing. It has long been the rule never to locate any meeting of the Methodist conference if possible in any city where a hotel would not entertain either race. On the floor of our General Conference, a Negro has the same rights and privileges as a white man. A bishop can be, and is, elected as any white man, and presides over all. There is nothing in the constitution or organization of The Methodist Church that in any way prevents any Negro from going to church in any white church, and taking any part that any white man can take. What we all have been eager for and striving for is any sign of "segregation" or "Jim-Crowism," and so I do not think it fair to describe the church in those terms.

But the church, being a religious institution, is also a social institution. I suppose it is for that reason that there is in Boston a very large and successful Negro church, because its members prefer to associate with their friends. Any member could take his letter to any other Methodist church, couldn't he? And any other Methodist in Boston could take a letter to the pastor of that church and be received, couldn't he? Why did we have German or Swedish Conferences in the Methodist-Episcopal Church formerly? I suppose because the members preferred to associate with those of their own race, and it was more convenient to administer them in that way. We have a Negro church in Middletown, but the colored people choose to attend their own church; not that we wouldn't gladly receive any one of them; we have done it in the past. The other day Wesleyan University had a Negro bishop preach the baccalaureate sermon; he was the honored guest of the day; I have heard no whisper of disapproval from a soul.

When "unification" triumphed in three major Methodist churches, a consummation "devoutly to be wished," the churches r joiced in it, and the most convenient arrang ment of certain predominantly Negro co ferences was to group them, as was done the Central Jurisdiction. If now a bett way can be found, or the boundaries of t conference be changed to advantage, wh not say what would be best, and strive see such legislation passed.

Nobody seems to have any definite pla If there is a good one, why not have come out into the open, and not use the libelous terms of "segregation" and "Jim Crowism" without giving any practical pro osition to better the present situation?

KARL P. HARRINGTON,
Middletown, Con

Not Quite So Far

Just a brief comment on the article by M Scott in the issue of June 20th, entitled "Pro posing a 23rd Church-State Amendment." appreciate what Mr. Scott is trying to do i this article and in general I would go along with him, but there is one implication of hi suggestion which he may have overlooked His proposed amendment would read i part: ". . . complete separation of churc and state, with no appropriation of publi funds, or government aid or services to an church or its subsidiary institutions . . . b any state or subdivision thereof."

Would not the police and fire protectio which churches receive from cities, bu which they do not pay for because of thei tax-exempt status, come under this provision There are many persons who feel that tax-ex emption for churches is itself wrong and violation of the separation of church an state, for the church accepts services with out paying for them. But I am wonderin if Mr. Scott wishes to go that far. Perhap he does and perhaps it would be a very goo thing when a long-range view is taken.

WALLACE T. VIETS,
Albany, N. Y

Cover Photo

These Korean children are on the front steps of their temporary home on Cheju Island, off the Korean mainland. They were flown there to safety from Seoul, by the American Fifth Air Force just before the last fall of Seoul to the communists. When military conditions permit, they will be returned to Seoul. Note their healthy and robust appearance, all in sharp contrast to thousands of other Korean children, many of whom are war orphans, who are homeless and destitute because of the ravages of war.

Racial Policies And Racial Practices In American Churches

MARTIN HAYES BICKHAM

Many statements of racial policy have been enunciated recent years by bodies of Christians representing the ıjority of America's churches. One of the most recent d far-reaching of these declarations of racial policy was ıde at the Home Missions Congress, meeting in Colum- s, Ohio, in January 1950. A thousand delegates from out thirty major Protestant denominations recom- ended to their constituent churches in local churches ross America "that any discrimination on the grounds race, color, sex, nationality, or cultural background be olished in the right of membership or holding office in e churches."

This is a vital and clearcut statement of racial policy. 'e may well inquire how it is being realized and im- emented. What are America's churches doing to put is racial policy into local practices as to membership ıd official participation? In effect this policy sinks racial ıaracteristics into the background and puts religious yalties and personal abilities in the foreground.

Some "Grass-Roots" Observations

From October, 1949, to September, 1950, the writer has sited and observed local churches in rural and urban eas from Chesapeake Bay to Puget Sound seeking to cord their current racial practices, and get a close-up grass-roots" look at the developing racial relationships of cross-section of America's churches. Notes were made ı the spot of visits to about one hundred churches of ıany different connections and denominational relation- ıips and some with none at all. From the point of view racial policy, certain churches were distinctly and ɔluntarily "racially separate" churches located in or on ıe edge of communities that were predominantly oc- ıpied by one racial stock. These racially separate church- were made up entirely of members with only one ıcial heritage. Some of these churches were entirely legro in membership and made no effort to invite or ceive members of Caucasian or Oriental origin. Many hers were definitely and officially "segregated" white ıurches, conforming by choice with the racially segre- ated pattern of the surrounding community and show- ıg no disposition to challenge this segregation pattern in ıe name of an ethic of universal brotherhood. Many ıurches were found to be following a quiet and unpub- cised racial practice of admitting any persons who ap- lied for membership, irrespective of their racial or cul- ıral heritage. Finally, a rapidly increasing number of ıurches were observed to be following a deliberately ıosen and publicly announced policy of complete in- gration in their membership of persons of many and all ıe different racial heritages who meet the religious re- uirements of membership. In these practices these ıurches seemed to be fully realizing the racial policies commended by the Home Missions Congress at Co- ımbus.

In an editorial in the *Christian Century* for Sept. 29th, 1950, under the title "The Walls are Tumbling," in discussing "race relationships" in the churches the writer says, "the time has come for some soul-searching on the part of church leaders." In the spirit of that sentence, an analysis of these various types of response to the challenge of the Home Missions Congress racial recommendations may prove useful to the leaders of America's churches.

Type I

Some churches are definitely refusing to change their inherited practices of distinct racial separation. Some of the churches, thus wedded to an exclusive racial policy are all Negro, others are all White. These churches are usually deeply imbedded in local communities that have patterns of racial segregation in operation that have through the years shaped the racial practices of the local churches.

In Minneapolis on September 10th, 1950, I spoke at a morning service to the congregation of a church that was located in an area into which Negroes were moving in considerable numbers. The superintendent of the Sunday school said to me, "We have Negro children in our Sunday school. We can handle the smaller Negro children in our classes with the white children. They get along all right. But, we have not been able to handle the problems arising from presence of the Negro teen-agers among our White youth groups."

Type II

Many local churches just go steadily along in their inherited racial patterns, completely ignoring the racial policies recommended to them by general church bodies. The recent migrations of large numbers of non-whites are pressing many Negro and Mexican and Orientals into the neighborhoods of these churches. But, the "one race" churches just continue to serve their respective racial groups and pay no attention to the new racial elements crowding into their areas. Thus the surrounding areas are no longer "segregated racial communities" so the churches are not under heavy pressure to maintain "separate" racial memberships, but voluntarily and by choice continue their inherited racial patterns.

Type III

One is impressed during these field scouting trips by the way the churches originally started as "missions" to specific racial groups, are perpetuating the "one race" pattern among America's churches. Formed to meet the need of presenting the Gospel of Christ in languages that are familiar to the listeners, one finds these "mission churches" now operating as separate racial churches serving some distinct racial group such as Mexican, Japanese, Chinese and Filipino. If the churches of America are ever to present a completely interracial front, positive moves must be made to welcome many Caucasian Christians into mission and racial group churches. This is as necessary as the opposite policy of cordially welcoming into member-

ship in the majority of white churches in these communities the non-white Christians trained in these mission churches.

Type IV

Many churches were found to be following the Columbus Congress racial recommendations by what may be aptly described as "token action." These churches had awakened to the implications of these race recommendations to their own position as a fully Christian church, and as persons of racial stocks other than the original founding racial group, came into their zones of influence and church congregations, they were quietly received into church membership and given official participation and responsibility as merit and opportunity warranted.

While some non-white racial churches are taking in a few Caucasian members as an evidence that they plan to free their churches from the "one race" position, most of the "token action" moves are being taken by the churches founded and maintained by majority white groups. Some communions, such as the Episcopal, consistently and officially maintain a policy of including non-Caucasian members in their local churches. Many occasions for these "token action" practices have confronted the churches in many sections of America during these post-war years from the extensive migrations of non-white persons into hundreds of American communities that previously had very few or no such residents.

Type V

The recent emergence of completely interracial churches by local choice and declared public policy, most fully conforms to the racial recommendations of the Home Missions Congress. Space permits only a brief summary of the findings made in the personal visits to several of these churches. Inspection of the mass of data now at hand points to five significant aspects of the function of these fully interracial churches.

First, meeting the needs of an interracial community: In South Berkeley, California, I first visited the South Berkeley Community Church in 1944, shortly after Dr. Buell Gallagher had become one of the associate pastors. The church was pioneering in trying to serve an interracial residential community as an interracial church. The program was then experimental with a mixed congregation of whites and Negroes and a few scattered Orientals. I went back again in August, 1950, to find that the Negro associate pastor had now become the chief associate after Dr. Gallagher moved away. The membership was fully interracial and about the same in number as in 1944. The experimental phase was past, the church felt more assured in its policies of serving all they could influence in the fairly stabilized interracial community that surrounded them for many blocks in all directions.

Second, stemming the migration tides: Recent examination of the post-war migrations of the non-white elements of the present one hundred and fifty millions of the population of the United States indicates that approximately five million persons belonging to such racial and cultural minorities as the Mexicans, Negroes, Japanese, Chinese, Filipinos and Porto Rican racial and cultural stocks, have left their place of residence of 1940 or later and have sought residence in other sections of the country. Many churches have had to face these migrating tides. Some have closed their doors and run away to the fast growing suburbs. Others have sold out to the racial churches of the incoming racial migrants. But some have decided to stay and face the incoming migrating tides, and operate as fully interracial churches, seeking to serve in a Christian way the incoming racial minorities of whatever color or culture the post-war migrations may bring into their communities.

Third, filling a cosmopolitan void with the spirit of Christ: This is literally the function of the All People's Christian Church (Disciple) in the heart of the cosmopolitan center of Los Angeles. Beginning five years ago in a small way, this church has honestly sought to fill a hungry spiritual void in the heat of a teeming cosmopolitan population of many races and cultures in the surrounding area of the crowded community in which it located from choice. Under the leadership of a young Disciple's minister, Dan Genung, the church has studied the spiritual needs of its many neighbors of many races, and has offered them spiritual worship and fellowship through the church, and practical help in their many social problems.

In a Communion service on July 30th, 1950, the officials aiding the pastor in administering the Communion were all young men, probably none of them over thirty years of age, and represented five racial groups: two Japanese Americans, two white Americans, two Negro Americans, one Armenian, one Chinese, and one Filipino. The congregation of over one hundred was made up of about the same proportions of the various racial groups.

Fourth, raising a spiritual "high place" in the center of a vast metropolitan population: For several years it has been my privilege to co-operate closely with Dr. Joseph M. Evans, pastor of the Metropolitan Community Church, located in the heart of Chicago's wide-spread metropolitan population. Dr. Evans and his people, Negro and whites together, have set up, and keep vitally alive in the heart of this vast city, a spiritual "high place," where all may come and find spiritual refreshment, without regard to race or color.

In April, 1950, Dr. Charles W. Gilkey, formerly dean of the Rockefeller Memorial Chapel at the University of Chicago, wrote me about what he called "one of the most memorable months of my life," during which he had preached four lenten sermons in the Church Of The

(Continued on Page 13)

"A clear demonstration now that peace is our sincere objective will be the best possible way to insure the full-scale, unreserved participation of Europe should the pessimistic fear of inevitable war be confirmed."

* * * *

"Statement on Our Foreign Policy," by Ernest T. Weir, Chairman National Steel Corporation, Jan. 5, 1951

American GI's Fighting In Korea Give Examples Of Christian Love

STUART WHITE

American GI's love of the children of Korea, and their e for the GI's, is tenderly told in a detailed report by nissionary on conditions in that war-torn country, which t arrived at the North American headquarters of the ristian Children's Fund, Inc., in Richmond, Virginia. The 14,000-word report came to Dr. J. Calvitt Clarke, ecutive director of CCF, from the fund's overseas di- tor, the Rev. V. J. R. Mills, of Richmond. Mr. Mills s been in Korea about two months, making a survey of CF orphanages and planning rehabilitation work to re- re the properties damaged by war and re-occupy them th orphan children, whose numbers have been increas- g greatly.

Mr. Mills reported being successful in finding nearly all ildren formerly cared for in CCF orphanages, who were moved to places of safety when war came to their locali- s. In all these activities, Mr. Mills is co-operating with presentatives of the United Nations and the military.

Extracts from Mr. Mills' report follow. At this point his journey, in company with a few others, he has ar- ved at the town of Chonan:

An MP had made himself a fire in an old oil can and as trying to keep warm. While I was talking to him, little boy whose face and hands were as dirty as char- al, walked up to warm himself. He wore a dirty old I shirt which was much too big for him — it dangled ound his knees while the sleeves were rolled around s wrists.

Two Korean soldiers who were also standing guard olded the little fellow and told him to run away and not olest the MP. The poor little boy's face dropped as he gan to walk away, but the MP looked over his shoulder the Korean soldiers and said: "You leave that little guy one." And he beckoned to the little fellow to come ck. His little face beamed all over, in spite of the dirt, hen he knew the MP had befriended him.

When asked where his home was, the little boy pointed wn the road and said: "Our home used to be over ere." But all we could see was ruins. When asked where s mother and father were, his little face looked down to the fire and became almost expressionless as he said: They were both killed." The MP commented at this int: "Poor little fellow, and there are hundreds like m."

I like to think of the Fifth Air Force boys, who before e fall of Seoul rounded up 900 orphans and flew them to safety on the island of Cheju, in what the boys called Operation Orphan Annie."

Because of this errand of mercy, not a few of the "top" rsonnel were raked over the coals and politely told this rt of thing was not their work. Their job was to fight; hers would be appointed to care for this work.

While talking to an officer about this, he said: "I'll never another humanitarian act as long as I live." I replied: Hold on now, do you really mean that? Just think, you ve undoubtedly saved the lives of all those children."

The Rev. V. J. R. Mills, overseas director, Christian Children's Fund, Inc., with a Korean war orphan.

He was silent for a few minutes and then he said: "I don't give two hoots what they say; we saved those kids and if I had to do it again, I would."

The city of Seoul had a former population of 1,400,000. As we entered the city after its last evacuation by the communists, and looked down one of the main thoroughfares, a very uncanny feeling came over me. As far as I could see lay absolute desolation, except for three children playing beside the road.

Destruction and ruin were everywhere. There was block after block of guttered buildings and heaps of ruins, but the strangest thing of all was the fact that we could hardly see a soul. Only about 20,000 now live in the city.

Reports given us show that all the young people, boys and girls 15 years and over, were taken north by the communists. The Seoul City Bureau of Public Welfare reports 470,000 young people were killed or taken away. . . .

The following morning we felt Seoul for Anyang to visit the Boys' Home. We took a road along which many tanks were traveling. But what makes my hair stand up more than anything else now is the fact that 20 minutes later on the same road, a British tank was blown up by a land mine. We certainly thank God for His protection and care. We certainly were fortunate that the jeep strattled the mine, or however we went over it, for if

(Continued on Page 20)

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, EDITOR

Special Contributors

CLARENCE F. AVEY — CLAIR M. COOK
CHARLES D. BRODHEAD — RAYMOND H. HUSE
H. ELLIOTT CHAFFEE — CHARLES M. MCCONNELL
J. EDWARD CAROTHERS — HAROLD W. RUOPP
MAEANNA CHESERTON-MANGLE — RALPH W. SOCKMAN

Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918. Telephone Boston KE 6-5160.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their localities.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIX — Boston, July 4, 1951 — NUMBER 27

How You Get More Light

Editorial eavesdropping on a luncheon conversation last week yielded this bit: three men were talking about commercial lighting; they said that certain salesmen were selling elaborate lighting fixtures for places of business with the impressive sales line that convinced the buyer that a brightly and thoroughly lighted place of business attracts more customers. The breakdown came, said the men at the next table, when at the end of the first month of operation the businessmen found that their light bills were fabulously high, and so the elaborate fixtures were being returned to the manufacturers. "What we must do," said one of the energetic salesmen, "is to help our customers understand that the only way to get more light is to use more power! There simply isn't any short cut."

Well — and of course you have already drawn your own moral from this parable — it is obviously a simple truth that you get more light by using more power. But do we really believe it? A flash light, for example, is a comforting thing in certain isolated areas, yet because of its temporary source of power, it soons renders itself useless and quite often is utterly dead at the moment when we need it most. Then there is light that can be generated by self-generation: trains can generate their own light as they go thundering through the night, but when they stop, the source of supply of electricity is quite temporary, and after the dimness sets in, eventually follows the dark. Obviously there is no short-cut; you must have power if you are to have light, and you must have more power if you are to have more light.

The churchman, if he is a practicing one, is constantly seeking ways and means of attaching himself to the source of spiritual power. He knows that if he is to light his own path and assist in the lighting of the path for others, he must have power and more power. He cannot rely on storage power left over from the religious enthusiasm of his forebears, nor can he have anything consistent or adequate if he depends on his own ability to generate power. He must find and relate himself to the constant source, the "giver of every good."

Make It "Real" All 'Round

With the exception of the Hearst papers, nearly everybody agrees that President Truman made a great speech last week in Tennessee. His old campaigning zeal was obvious and his positive mood on the subject of foreign policy was refreshing. The indirect reply to the Malik peace-feeler was that we want a "real peace," and his reply to the opponents of this nation's foreign policy was that he wanted a "real bi-partisan" policy, and not a political party foreign policy.

It is at this latter point that we find ourselves a bit hesitant in our enthusiasm for Mr. Truman's speech. He simply has not practiced that preachment. There has been no strong Republican leader to take the late Senator Vandenburg's place in shaping up bi-partisan foreign policy. The loudest voices like that of Messers McCarthy and Taft, supposedly representing the Republican party, have been negative voices and, while this may be hotly denied by many of our gentle readers, we do not believe that either Messers McCarthy or Taft really represent Republicanism. It is true that sturdy Republicans like John Foster Dulles and Ambassador Warren Austin have played significant and highly important roles in the shaping of our nation's foreign policy, but admitting that, we still say that Mr. Truman must do more than he has yet done to balance up the representation from the Republican party.

Most assuredly we agree that we want a "real peace," but most certainly a real bi-partisan foreign policy must be restored within this nation. The tragedy is that we seem always to be able to get bi-partisan foreign policy in war time, but fail to even try for it

peace time. The division and the negatives of the ministration's opposition have combined to weaken r national status as a responsible member of the nited Nations. Our nation must assume a role of aturity in international relations, lest its enemies id it quite easy to count on our division as a prequisite to conquering.

Authority Despite Ordination

Methodism is not, and never has been, a sacerdotal clesiastical organization. It requires that its miners complete professional training and be approved examining committees before it ordains them and ceives them into conference membership. With ornation go certain privileges not granted to unorined, part-time ministers. Throughout the church ere is considerable agitation to relax the rule conrning the administration of Holy Communion, so at supply pastors serving churches that cannot suport a full-time minister, may be granted the privilege administering the sacrament.

There is, to be sure, considerable justice in the reuest, since the penalty really seems to be on the small urch where Holy Communion cannot be admintered because of the church law. Added to the need r rectifying the situation is the serious shortage of ll-time, ordained ministers. Yet, admitting all of at, we find ourselves reluctant to see permission anted to unordained men for the administration of oly Communion. It is, after all, a symbolic right, anted to a man who has completed all of the preratory requirements of the church for the full-time inistry. This does not mean that a man completes s four years of college and his three years of theogical training just for the purpose of being orined, or for the right to administer Holy Comunion — it means that his church has said to him, Now you are ready to devote your full time to the eding of the flock and the preaching of the word God."

Moreover, what about the neighboring pastors of ese "orphaned churches" who cannot support a fullne minister? Sunday afternoons or Sunday evengs are times when pastors of these churches could ve their services and experience a marvellous felwship and service with their neighbors. Or, and say this with no hesitancy, what about the district perintendents? It would be far better if some disct superintendents could be seen in the churches of eir districts in the role of a minister, "feeding the flock," instead of being known solely as "the man with the brief case." Some quarterly conferences that we have heard about might have done more for the advancement of the kingdom of God if the superintendent had administered Holy Communion, instead of presiding at a church fight!

Holy Communion is an act of corporate fellowship, a high act of religious devotion, and our Methodist connectionalism has many people available who could serve effectively in the role of an administrator of that sacred service. Rather than relax our requirements for the high responsibility of administering Holy Communion, let us renew our concern for our smaller churches. Let us train more ministers to fill the badly depleted ranks, but in the meantime, let every ordained man make sure that his services are offered to the nearest "orphaned church," so that every Methodist may share in all of the services of his church.

The Spirit Of Independence

This is the 175th anniversary of the signing of the Declaration of Independence. In Philadelphia today there will be appropriate ceremonies pointing the proper and respectful attention of all of us to the historic moment when on July 4, 1776, that heroic band of patriots declared that this nation was henceforth liberated from foreign control. The drama of that occasion is still thrilling, but for 1951 it should be challenging.

We are living in a world where one of the major problems is still that of foreign imperialism. Too many people throughout the world are enslaved by foreign imperialism. The Russians continue their policies of slave states, and we are watching an ugly, and highly explosive situation in Iran where foreign interests are at swords' points with the nationalist interests of Iran. At the very same time there are nations where freedom is unknown. In Argentina last week the leader of Peron's opposition was thrown in jail, because he dared oppose the fascist rule of Peron. In Italy a Protestant hospital has been banned by the government because of objections from the Roman Catholic hierarchy. "Apartheid," or racial segregation, still enjoys governmental sponsorship in South Africa, as well as in some of our own southern states.

Independence for us is dependent upon independence for all. On this July 4th, let us contemplate the full meaning, not just our own interpretation, of this historic day.

How Can We Prevent Broken Homes?

CHARLES M. McCONNELL

Church School Lesson For July 15th.

Topics Copyrighted by the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.

SCRIPTURE: MATHEW 19:3-9. FIRST CORINTHIANS 13:4-7.

"What God Has Joined Together"

Jesus had to answer many questions put to him by scribes and pharisees which were framed to catch him off guard, or in such a way that no matter how he answered them they would be wrong in their opinion. When, therefore, a pharisee came up to him and *tested him* by asking, "Is it lawful to divorce one's wife for any cause," Jesus was careful to reply in a very wise manner. A question stands in its own right and warrants an answer no matter why it was asked. This is one way Jesus taught his disciples and the bystanders who were curious to see how Jesus would react to testing. The reply Jesus made has stood for all time as the Christian basis of marriage and family life. After a reference to the necessity for a newly married couple to break with their old home and its primary loyalties, Jesus said to the questioner, "What therefore God has joined together let not man put asunder."

The pharisees then came out with their real intention of catching Jesus in a word trap, "Why then did Moses command one to give a certificate of divorce, and to put her away?" Jesus replied that their hardness of heart had broken the union God had made and added, "Whoever divorces his wife, except for unchastity, and marries another, commits adultery."

We are indebted to the carping, insincere pharisees for bringing up the questions about marriage, for the replies of Jesus are extremely valuable to us in evaluating marriage and family life. It forever rids us of the cheap views of marriage that make it only a legal contract, a temporary arrangement and a great many other ideas which reduces family life to the level of a polecat's den. Divorces still wreck marriages, and the rate is too high for the human race to endure on a sound basis, but men and women still mate, build homes and rear their offspring as a family unit in the fear and favor of God. And there is a child born into the world every seven minutes, outside or inside families, and the human race goes on mating and divorcing year after year on a human basis at least.

Mating and Marrying

In late years we have had some fantastic notions about mating and marrying given us by theorists and unmated experts. As a matter of fact, Jesus Christ was not married and the Roman Catholic Church has an unmarried priesthood. This does not cancel the church's obligation to do everything possible to establish Christian families and safeguard marriage. The Christian viewpoint of marriage, being a sacred institution which has the sign of God's approval upon it, is valid for a marriage if it devotes fifteen minutes to a wedding ceremony in the churcl One of the worst examples of exploitation of the marriag ceremony was carried on for a time by a church in Ren Nevada. In one year the fees amounted to over ten thou sand dollars, and the church relied on this income fo much of its support. It must be said that the conscienc of the church finally awakened to its partnership in in fidelity and quit the business.

We are now coming to see that the church has a larg stake in family life, and marriage is only one step in mak ing the union which God intended when he sanctione marriage. Home-making is a chief opportunity for th church, and its work is best done in this field indirectly in its work of making good people and setting up th right kind of social patterns in which a home can endure Nobody can over estimate the contribution the church ha made to family life by its continual emphasis upon chas tity, honesty, humanity and all the homely virtues whicl men, women, and children should possess.

The opportunity which young people have in findin congenial and suitable mates within their church asso ciates is a factor in home-making we must not overlook In fact, this is another indirect service which the churcl renders which should be recognized, but carefully safe guarded lest it become a marriage bureau.

Home-builders classes and young married couples class es in the church and church school are notable efforts now being made to promote Christian home-making.

Marriage Counselling

While much marriage counselling is something tha levels off into heavy discussion of the obvious facts of life there is a very important field of service opened and par tially filled today by experts on family problems and mar riage relations. There is much to be learned about mar riage by youth who are seeking mates on more or less accidental and haphazard lines of procedure. Such a ser ious business of finding someone with whom a person can form a union sanctioned by God surely needs guid ance. There must be something in the way of know-how which can be imparted by experts who have been over life's road and who have learned and observed much tha can be told without the hush-hush atmosphere that often makes obvious facts mysterious. In the on-going of hu man life there is much to be learned about human re lations which common sense sanctified by the Christian spirit can use.

The average Christian home leaves much to be desired in the matter of human relations. Religion can become so much detached from ordinary life that it does not enter into the home and family life in a way to promote good will and harmony. Too much piety and hewing to the religious line may end up in alienating members of the family from the church and all religion. Somewhere along the line, religion in the home needs a good old fashioned shot of just ordinary humanity and a bit of natural living

Church Suppers And Spiritual Goals

GEORGE K. MORLAN

NOT ALL EXPERIENCES are educational. Not all church experiences are spiritual. For experience be educational, it must lead to the development of the lividual or to attitudes that contribute to further learn-g. Since spiritual experience implies more rather than s than education, it follows that for a church activity to a spiritual experience, it, too, must lead on and affect ıer activities or attitudes.

Ministers are concerned about the danger of church or-nizations and activities becoming ends in themselves thout promoting genuine spiritual growth. They know ıt a prayer, scripture reading or perhaps a few words of ıortation do not transform a blind-alley meeting into meaningful religious experience. But no church ac-ity need be a dead-end street that consumes energy d attention that should go into genuinely spiritual ef-rt. Any church activity can be rich in spiritual en-ghtenment.

But, the reader is probably asking, how can church sup-rs become a spiritual experience for the cooks as well for the rest of the congregation? We may get a clue ɔm two ladies who used cooking at the Fellowship ouse in Kansas City to teach the brotherhood of man. ıey had lived and worked in many strange lands, and ey prepared genuine Chinese, German, Indian, Swedish, d other kinds of meals. They believed that some aver-ɔns for people of different ethnic backgrounds were re-forced by narrow food preferences, and they used the linary skill God had given them to promote the brother-ɔod of man.

Couldn't the actual preparation of church suppers be-me a richer spiritual experience if the food were given similarly meaningful significance? Strange, exotic food n also become an end in itself. No food carries an auto-atic spiritual message of its own, and it needs to be the ınction of the Sunday sermon to prepare the congrega-ɔn for the message of the food so that through the sup-r, the people will be able to enter into the experience people in other parts of their community or of the orld, and thus both the sermon and the supper would -enforce each other in preaching love for all mankind.

N THE SAME WAY if sermons were integrated with picnics, church entertainments and parties, religion and creation could permeate each other to the enrichment of ɔth, and sermons would cease being abstract discussions ıat end with the morning service. "Abstract rules of ıoral conduct are being, and must be replaced," say aumont and Macomber, "by experience in meeting moral sues, and in such a manner that desired reaction patterns ill be established by reason of the satisfyingness of res-tant choices of responses."

Sermons, by their very nature, are lacking in experience tivity for the congregation; suppers, picnics, and enter-inments can complement sermons in offering oppor-ınities for congregations to practice what they may have passively accepted on Sunday. Rightly understood, these activities are an essential part of the preaching program. Indeed, unless the worship service is part and parcel of the activity program of the church, neither is complete. Although the results of activities are too often left to chance, sermons have an essential contribution to make to them. Sermons related to the church program are necessary for the growth of the people in those programs.

Active involvement of the learner is essential for good education or genuine spiritual growth. Undoubtedly, preachers learn more from their own sermons than do congregations. The preacher does more. But preachers can't grow for the people. Only they can do that for themselves. It is possible to obtain respectful and submissive silence in church services, but real spirituality is not imposed on people nor achieved merely by their listening to sermons.

TO DEVELOP A truly rich and rewarding mid-week program, religious leaders will find a mine of information and suggestions in Dr. Rachel Davis Du Bois' wonderful book, "Neighbors in Action," (Harpers, 1950, $3.00) that they can readily adapt to their own needs. On one activity, called The Paranda, Dr. Du Bois and her co-workers have taken people representing various racial, religious, and nationality groups to different homes where they were served food representing the culture or nationality of that family. I shall not give a detailed description of the simple, appealing programs that Dr. Du Bois has carried on with such conspicuous success, because no minister, religious educator, or religious leader can afford to miss reading this book, but it is important to notice that Dr. Du Bois did not depend on food alone to teach democratic ideals. Nor did she depend on merely bringing different ethnic groups together to promote the brotherhood of man. She brought people of various backgrounds together; then got them talking about their customs, beliefs, festivals, and the like, and in the process strange customs became understandable and interesting, and common ties were recognized.

To break down the barriers that separate man from man, it is necessary to get different peoples together, but merely bringing them together can be more trying than satisfying, and the merit of Dr. Du Bois' wonderful program is that she gets people actively involved in conversation. This active involvement for an important Christian ideal is the essence of any good religious program, and mid-week church programs provide a strategic opportunity for getting any congregation actively involved in the sermon. By integrating the Sunday worship service with the rest of the church program, the entire program can become more spiritually significant until we can move forward to a time when the program will not be something separate and an end in itself, but will carry on the message of the sermon and continually serve the great spiritual purpose for which the church exists.

Cancer Research Institute: New England Deaconess Hospital

SIDNEY FARBER

WE CELEBRATE AN event of major importance in the world of medicine, the impact of which is destined to be transmitted in terms of health and happiness wherever civilization is able to reach. The opening of the cancer research institute of the New England Deaconess Hospital is an expression of the confidence of the United States Government in a great private institution — it is an indication of optimism concerning the possibilities of cancer research — it represents the realization of the dreams of one of the great medical leaders of our time.

No isolated endeavor is this new institute. It is situated in a medical center, in a city renowned for its great hospitals and medical schools, and educational institutions of many different kinds. It is attached to a hospital world-famed for its care of the sick, for the brilliance and efficiency of its surgical attack upon disease, and for the contributions of its research and diagnostic laboratories. It is associated with the Medical School and the School of Public Health of Harvard University. Through its director and staff it has joined itself by bonds of friendly cooperation with many other institutions to make possible the greatest progress in cancer research.

What is the plan of this new institute of cancer? The famed tumor clinic of the New England Deaconess Hospital is housed here with provisions for out-patient care and treatment of patients with cancer. There are facilities for the expert and early diagnosis of cancer through the staff of the laboratory of pathology of the Harvard Cancer Commission. For a quarter of a century this commission has given to the doctors of this part of the world diagnostic advice and assistance. The results of cancer research of importance to early diagnosis, prevention of serious complications, or development of new methods of treatment must be transmitted quickly for the benefit of the patient. For this reason the Harvard School of Public Health, division of cancer control administration, forms a part of the new institute in a program which should make for much more effective application of medical knowledge for the benefit of the patient with cancer.

THE ERECTION OF this institute was made possible by the people of the United States, whose spokesmen included a group of civilian medical advisors and experts from the National Cancer Institute of the United States public health service. When this committee had the opportunity to allocate funds for the creation of cancer research facilities in the United States, there was no hesitation on their part in deciding upon this location. They were impressed by the character of the hospital with which this institute would be associated, and they were influenced by the broad and inspiring plans of its director, by their knowledge of his character, his training, his ability and by their belief that his leadership would result in the bringing together of a splendid team of doctors and medical workers.

It is clear that the opening of this institute represents only one chapter in its history. There are organizatior which are great on the day of their inception. Such wa the case, for example, of the Peter Bent Brigham Hospita which by common consent was a world famous institutio on its opening day, for were not Harvey Cushing an Henry Christian its leaders? And such is the case of th cancer research institute of the New England Deacones Hospital. The staff is a notable one. We will conside briefly the one who is most responsible for this importan occasion.

DR. WARREN prepared for this responsibility by a experience, rich beyond description, in medicine, i the several divisions of science, and in his unselfish labor in behalf of his fellow man. As pathologist, teacher, physician, research worker, officer in the Navy, member of important national committees concerned with pathology cancer, medicine and public welfare, and finally as director of one of the greatest medical and national achievements — the division of biology and medicine of th Atomic Energy Commission — Dr. Warren has serve always with great distinction. It was Dr. Joslin who sai in 1930, in an introduction to Dr. Warren's now classi book on the Pathology of Diabetes Mellitus: "I am thankful that this pathologist is young: can look with unbiase critical mind of youth upon the patient. . . ." I am thankful today that the scientific director of this new institut is younger today in spirit, in outlook and in hope tha when those words were written more than 20 years ago For in his youthful outlook toward cancer, grounde firmly on a vast experience with that disorder — in hi youthful eagerness in assimilating the newer knowledge and techniques which have come from younger men i the world of physics and chemistry — there is a controlle optimism for all who come within his influence that th answers to the many problems in cancer will be found

The whole aspect of cancer research has changed i the 25 years since Dr. Warren first conceived his plan fo a cancer institute. May we make comparison with a situation which obtained just 100 years ago? The natura philosophy of Schelling dominated the world of scienc and so of medicine. In the intellectual revolution which culminated in the displacement of the speculations of th arm chair savant, by the objective descriptions and insistence that conclusions concerning the nature of disease be made strictly according to the natural laws of cause and effect, Rudolph Virchow, the father of pathology paved the way for modern medicine and a scientific approach to disease. The great Henle in 1841 had alread concluded that diseases are only modifications of know processes and lawful reactions of organized matter to abnormal external influences.

The views of Hippocrates and of Galen on the natur of disease had dominated through the force of traditio with no truly important alteration in the direction of medical thinking until this intellectual revolution was com

ted 100 years ago by that small number of men of ıom Virchow may be taken as representative. To :m we owe also the introduction of the natural sciences o the field of medicine. Progress in medicine and in ence is not a matter of constant daily improvement, :ording to a regular pattern, and at a regular pace. ıere are periods of quiescence, of stagnation, of retro-ession, and periods of long, slow, hard plodding, punc-ıted by progress of unpredictable magnitude. Repeatedly eat discoveries in fields completely unrelated to medi-ıe have made possible advances undreamed of just a ort time before.

During the first part of this century a small group of thologists, of whom the late great James Ewing may be ken as representative, devoted their lives to the accumu-ion of an experience based upon careful descriptive an-ysis, with clinical correlations. By the early 20s when a ıall number of younger pathologists, of whom Dr. War-n was one, began to build upon the strong foundation ected by the Ewings who preceded them, there began to nerge a pattern of research in cancer of greatest im-ortance to our knowledge today. It was necessary first displace speculative philosophy which still dominated e decisions of surgeons and pathologists by a sound ıowledge concerning the life history and biologic be-ıviour of tumors. From such studies there arose a fund knowledge which gave to the surgeon and to the radi-ogist for the first time a rational means of selecting a ecise form of therapy. The great results followed surgi-l removal of tumors, and the effect of radiation therapy e known to all of us. Many forms of cancer are curable ıd the list of those who have been cured by the tech-ques of surgery alone, or surgery and radiation, is a ng and heartening one indeed.

Several directions of recent research have left their ark upon cancer research today. When 25 years ago r. Warren began his valuable studies on the effect of diation upon the tissues and organs of the body, it al-ost seems that he realized that the atomic age was im-inent. When it did come, he was prepared for it, and today the many new tools which atomic energy has ade possible and which promise much for the future of ncer research are represented in this institute in the ınds of experts who know how to deal with them and ho will apply them for the eventual benefit of the patient ith cancer.

THE GREAT ACTIVITY in the 1930s made possible by the synthesis of a whole series of cancer producing ydrocarbons added much of fundamental importance to ır knowledge concerning the early alteration in cells hich preceded the formation of cancer. So much pre-cupation with the causation of cancer in the experi-ental animal by the use of chemical substances was a nfession too that the time was not yet ripe for the utili-tion of chemical substances — not for the causation but r the destruction of cancer. Such an attack had to wait r progress in the fields of chemistry, of nutrition, of matology, and for further knowledge concerning the e history and biologic behaviour of tumors. Such progress had to wait, too, for the provision of proper facilities for cancer research and for the availability of sufficient funds. By the middle 1940s the fortunate intersection of these two lines — the availability of new knowledge and the availability of facilities — marked the beginning of acceleration of progress in the chemotherapy of cancer. The patient pioneer work of men such as Shear at the National Cancer Institute, and of groups such as those at the Memorial Hospital, New York City, to mention just two, had shown the effectiveness of the study of chemical substances on the growth of transplanted tumors in the mouse. It is understood, of course, that the purpose of cancer research is not the cure of cancer in the mouse. The results of such fundamental work must be carried to man.

CHEMICAL SUBSTANCES and hormones have been discovered within the last four years which have an important, albeit temporary, effect upon many different kinds of cancer, not only in the mouse but also in man. The temporary disappearance of disseminated cancer in patients regarded as incurable as a consequence of the action of chemical substances taken by mouth, for periods limited to a few months to a maximum at present of three years, may be regarded with rejoicing.

And so we celebrate with happiness and with well grounded hope for its future the opening of what we are agreed is already a great institute of cancer research. We await with eagerness the statement of its scientific aims from the director of this new institute. We recall that the speculative philosophy which throttled medicine just 100 years ago was over-thrown by those who used the methods of natural science in an objective approach to the nature and cause of disease.

The production of even temporary effects on cancer incurable by the techniques of surgery or radiation by the administration of chemical substances, hormones or radioactive materials, has led to a renewal of interest in the patient with advanced cancer. There has been developed in his behalf the principle of total care.

The patient with advanced cancer is not afraid to die; he is afraid only of neglect. Total care of the patient with advanced and incurable cancer can be given only by a group of doctors and nurses representing the several areas of medicine and surgery working together as a well organized team in behalf of the patient. Such care obviously requires the facilities of a well equipped hospital. The outlook, then, is a bright one; optimism is permissible on the basis of proved accomplishments even in areas regarded yesterday as hopeless. Let secrecy be banished with mystery. Let us speak, therefore, of cancer as a group of disorders to be studied, investigated and treated as objectively and as dispassionately as though we were speaking of tuberculosis, or pneumonia, or the several forms of meningitis.

The medical profession joins with all who have had cancer or who may have cancer, in wishing Dr. Warren and his colleagues that measure of success and happiness which their devotion and contributions have earned for them.

Library of the
UNION THEOLOGICAL SEMINARY
New York

Churchmen Named

PROVIDENCE, R.I. (RNS) — Several clergymen and lay leaders have been appointed by Gov. Dennis J. Roberts to the new R. I. state board of education and the state commission to study the problems of the aged. Named to the board of education were the Rev. John B. Lyte, rector of All Saints Episcopal Church in Providence; the Rev. Cornelius B. Collins, pastor of St. Bernard's Roman Catholic Church in Wickford; and Archibald Silverman, Jewish communal leader.

Sworn in earlier as members of the 23-member study commission for the aged were the Rev. Earl H. Tomlin, executive secretary, R.I. State Council of Churches; the Rev. John V. Fitzgerald, O.P., sociology instructor at Providence College; the Rev. Henry J. Crepeau, director of the Woonsocket branch of the Catholic Diocesan Bureau of Social Service; Max Alexander, superintendent of the Jewish Home for the Aged here; and Miss Julia Rager, executive secretary of the Diocesan Bureau of Social Service.

Jesus At Microphone

QUINCY, Mass. (RNS) — A new stained glass window in the chancel of Wollaston Lutheran Church here shows a figure of Jesus preaching into a microphone with a radio broadcasting tower in the background. The Rev. E. A. Kettner, pastor of the church, said, "The truth we are trying to portray is that he is still the living Christ and still teaches through his church today."

Mr. Kettner said his original idea was to portray Jesus in modern dress but this idea was vetoed by the designers, Reynolds, Francis and Rohnstock of Boston, on the grounds that modern dress was comparatively colorless.

Baccalaureate Services

ALBANY, N. Y. (RNS) — The State Education Department has clarified its position on a recent ruling by commissioner Lewis A. Wilson banning baccalaureate services in New York public school buildings.

Dr. Charles A. Brind, the department's chief counsel, said the clarification was necessary because of continued inquiries from school boards which had planned baccalaureate exercises in connection with summer commencement programs. The attorney explained that a baccalaureate service that comprises an invocation, benediction, and an address of a moral or ethical nature is permitted under the rulings so long as the service does not teach any religious tenet.

The fact that a clergyman is a speaker on a baccalaureate program does not mean the program will have a religious theme, Dr. Brind said. It was important to emphasize this, he added, because the department had received inquiries from "at least a dozen" schools in the Albany area which had invited clergymen to speak at baccalaureate programs.

The responsibility for making certain that proposed baccalaureate services do not fall under the commissioner's ban is in the hands of local boards of education, Dr. Brind said. Baccalaureates are a "good thing," he added, so long as they do not adhere to the line of one religious teaching.

Meanwhile, at least two upstate public schools announced they would hold essentially religious baccalaureate services in school auditoriums in spite of the education department's ruling. The schools are located at Ballston Spa, Saratoga County, and at Whitesboro in Oneida County.

Drive-In Services

CRANSTON, R.I. (RNS) — Drive-in services will be given a trial in Rhode Island for the first time on July 1st with 5 o'clock vespers scheduled at an auto theater here. The services, sponsored by the Pawtucket Valley Ministers' Association, will be held in the 400-car Cranston Auto Theater on Route 3, a few yards south of the state's busiest highway intersection during the summer traffic season.

Dr. Eskil Englund of Worcester, Mass., president of the New England Conference of the Augustana Lutheran Church, will be the preacher for the opening service.

Decision In Dixon Case

SANTA FE, N.M. (RNS) — The New Mexico Supreme Court reserved decision in the Dixon school case after listening to five hours of argument by attorneys. The suit, brought by a group of Protestant residents of Dixon and other New Mexico communities, seeks to prevent members of Roman Catholic religious orders from teaching in public schools.

Harry L. Bigbee, attorney for the Protestants, asked the court to prohibit members of Catholic orders from wearing religious garb in the schools if it refuses his plea for a complete ban on such teachers. Assistant attorney general James B. Cooney, representing the state board of education, asked dismissal of the case on the grounds that no Catholic nuns, brothers or priests are now teaching in the public schools.

Mr. Cooney referred to a recent state education board resolution that all members of religious orders would be removed as teachers as soon as possible. He also referred to an announcement by Archbishop Edwin Byrne of Santa Fe that no such teache would renew their contracts for the ne year. In the year just closed, he said, on seven schools had employed them. Mr. Bi bee argued, however, that the archbishop declaration could be revoked at any tim "We should not be compelled to go throug this same procedure two or three or fi years from now," he said.

R. M. BRADLEY & CO., INC.
REAL ESTATE
PROPERTY MANAGEMENT
250 Boylston Street Boston, Mass.
CO 6-6166

Wants Tobacco Ban

ST. PAUL, Minn. (RNS) — The Minneso Methodist Conference voted here to put i weight against a movement to delete th tobacco question from the Methodist di cipline. The question asked candidates fo Methodist ordination is, "Will you abstai from the use of tobacco and other indu gences which may injure your influence?

Conference delegates were told that strong effort is expected to be made at th church's quadrennial General Conference se sions in San Francisco next year, to eliminat the tobacco query.

Defense Conference

SAMUEL W. IRWIN

A country wide conference of religiou leaders under Federal Civil Defence Admin istration was held in Washington June 13th In an excellent set-up the conference deal with the responsibilities of the church i civil defence. Dr. Frederick Brown Harris the chaplain of the Senate of the Unite States, as if to call the assembly to the onl true defence, spoke a confident and affirma tive word in opening his prayer, "Our fath ers trusted in Thee and were not con founded." One wondered if their childre of today had set their hope on that sur ground.

The administrator of Federal civil defence Hon. Millard Caldwell, Florida's governo in the 1945-49 term, presided. Among th speakers of the morning were Brigadier Gen eral Ernest Moore, assistant director of in telligence, U. S. Air Force, the Rev. Otis R Rice, director dep't of pastoral services Na tional Council of Churches, and Dr. Shield Warren, director division of biology an medicine, U. S. Atomic Energy Commissio At the afternoon session Dr. Norman Sal of the Synagogue Council of America wa in the chair. The panel leader was D Roswell P. Barnes, executive secretary, Na tional Council of Churches with Baptist, Lu theran and Catholic representatives.

Presiding officer Caldwell in the openin address said, "We ourselves are not withou fault. We might have held our ground little longer in 1945. We wanted our boy and girls back. We deferred the day of ou strength. It is a little late now." Genera Moore declared, "There is no prize for se ond place in this test. We debate in pub lic, Russia decides in private." Dr. Shield

rren at the luncheon asserted, "that if could show the casualties of the high- in mass we might teach the horrors of ing and get, besides, a psychological paration for an air calamity. Our danger ay is in a wide-spread apathy. What ale we have would be better based too ve knew the present control of radiation ards already perfected. Instruments are astically sensitive, less than 100 millionth a gram of some radioactive substance can detected." Father Tanner of Catholic lfare stressed what might prove a vital d — counselling of understanding lay- n for spiritual aid to raid victims.

acial Policies And Racial actices In American hurches

ontinued from Page 3)

lowship Of All Peoples in San Francisco. ginning in 1943, from scratch, and since 4 under the dynamic spiritual guidance Dr. Howard Thurman, there has been ated this spiritual "highplace" to serve metropolitan population of San Fran- co. In his letter, Dr. Gilkey describes s church "As the nearest thing to 'a local pitation and name' for the ecumenical ion of a 'Christian church universal' that ne of us have seen anywhere in the rld."

In my own visit to this church in mid- gust 1950, I felt the dynamic lifting pow- of a spiritual integration process at work, a manner that swept participants beyond d above the difference of race and culture o a high spiritual unity that represented distinctive triumph of the spirit of Jesus rist in human society. In these processes, e felt the essential foundations for a new ernational society were being laid upon id rock and would serve mankind in the uggles to escape from the throes of world de wars, and to achieve a lasting peace d a unified humanity.

o Churchman Appointed

WASHINGTON, D.C. (RNS) — Religious oups failed to win representation on the w National Security Training Corps Com- ssion appointed by President Truman to aft plans for permanent military training d direct the program when — and if — is approved by Congress. The president med three civilians and two military of- ers to the five-man commission at the same ne that he signed the new draft bill into w.

The civilians are to be Dr. Karl T. Comp- n, former president of Massachusetts In- tute of Technology and chairman of the rlier civilian commission which recom- ended a UMT program; James W. Wads- orth, former Republican congressman and nator from New York who was co-author of the original 1940 Selective Service Act; and Will L. Clayton, cotton broker and former undersecretary of state. All three have been strong advocates of universal military training.

The military men are retired Admiral Thomas C. Kinkaid, who commanded the U. S. fleet in the Pacific during World War II, and Lt. Gen. Raymond S. McClain, comptroller of the Army.

Inflation Shrinks Our Preachers' Pensions

ADVANCES IN RATE STILL GREATLY NEEDED TO PROVIDE A MORE ADEQUATE PENSION

Your Gift Is Needed, Whether Large Or Small

COMMUNICATE WITH OUR EXECUTIVE SECRETARY — *NOW!*

Make Checks Payable to PREACHERS' AID SOCIETY

In making your Will or Estate Pledge use the full legal name

Preachers' Aid Society of the New England Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

MAURICE L. BULLOCK, Exec. Sec.
581 Boylston St., Boston, Mass.

Pastors' Assembly Inaugurated

After years of planning, a "Pastors' Assembly" for the Boston Area has been inaugurated and will have its first session from September 3rd to September 7th at the Geneva Point Camp, Lake Winnipesaukee, New Hampshire. The assembly is under the sponsorship of the General Conference commission on ministerial training of The Methodist Church, Dr. J. Richard Spann, director, and of the Maine, New England, New England Southern and New Hampshire Conferences.

Bishop John Wesley Lord, resident in the Boston Area, will be present throughout the assembly and will conduct the morning chapel services. Dean of the assembly is the Rev. C. Homer Ginns of Cranston, R.I. Other faculty members are: Dr. Willis D. Weatherford of Berea College, who will lecture on "The Minister and Social Ethics;" Dr. Paul E. Johnson, professor of psychology of religion at Boston University School of Theology, will speak on "The Minister and Modern Day Counseling;" Dr. Wesley C. Davis, professor of New Testament at Southern Methodist University, "The Book of Revelations;" and Dr. Charles Ray Goff, pastor of Chicago Temple since 1942, will be the assembly preacher.

Methodist pastors, local preachers, and accepted supply ministers not holding regular charges are invited to attend the Pastors' Assembly. The total cost will be $20 per person for the four days, and a registration fee of $2 should be sent in advance to the Rev. C. Walter Frye of Fort Fairfield, Maine.

Oscar Benson Named President

GALESBURG, Ill. (NLC) — Dr. Oscar A. Benson of Worcester, Mass., was elected president of the Augustana Lutheran Church at its 92nd annual synod here, June 12th to 17th. In this post he will be the leader of a denomination of 459,364 members in the United States and Canada.

Dr. Benson, 60, who is pastor of Trinity Lutheran Church in Worcester, has served as vice-president of Augustana for the past 10 years. He will assume full-time office as the 10th president of the church body on October 15th, for a term of four years. His headquarters will be in Minneapolis, Minn.

Anti-Semitism In Germany

BONN, Germany (RNS) — Concern over a "new wave of anti-Semitism in the (Western) German Federal Republic" was voiced here by Professor Hans-Joachim Schoeps, prominent evangelical theologian of Erlangen University. In a letter to West Germany President Theodor Heuss, Professor Schoeps said he faced the question whether to advise the surviving 15,000 Jews in Germany to emigrate "before it is too late . . . Once already," he wrote, "slanders against the Jews started a development which ended with the death of six millions."

In Berlin, meanwhile, 120 evangelical high school boys and girls attended a service of the Jewish community in a West Berlin synagogue. The visit was arranged by the Berlin Council of Christians and Jews in an effort "to free the youth from religious and racial prejudices and to make them familiar with the basis of the Jewish faith."

Books Reviewed

"Sermons For Special Days"

By Charles M. Crowe, Abingdon-Cokesbury, New York, 1951. Price, $2.00.

Here are eighteen clearly outlined and thoroughly illustrated sermons for special days ranging from Easter to Christmas including student day, labor day, and temperance week. With proper obeisance to homiletical tradition the author prefaces each sermon with a well chosen text, but never mentions or quotes it in the body of his sermon. These are not Biblical sermons in any sense of the word, but they are religious, not merely pep-talks.

Most noteworthy is the extensive use of fresh illustrative material. It is a wonder that one man could have so many at hand. Professors of homiletics might level a criticism at these sermons in that the illustrations are often the point rather than servants of the point. Yet, the proof is in the preaching. Suburbs, such as Chicago's North Shore, where the author is pastor of the Wilmette Parish Church, are generally noted for their complacency — a status induced by comfort geographically remote from concern. These sermons are not calculated to leave suburbia placid.

Especially striking is the sermon for temperance week entitled "Men of Distinction." Mr. Crowe has recently authored a forceful article on this subject in an interdenominational religious weekly published in Chicago, and stirred such interest that his article was offered in reprints. This is a hard-hitting sermon backed by facts, though one suspects that just as sermons on church attendance, those who should hear it were not present. Many preachers will find this volume of great service. — *Reviewed by John F. Olson.*

"The Struggle Of The Soul"

By Lewis Joseph Sherrill. Macmillan, New York, 1951. Price, $2.50.

Dr. Sherrill, long a faculty member and dean of Louisville Presbyterian Seminary, recently joined the faculty of Union Theological Seminary in New York City. Although his field is religious education this volume is strikingly free of the professional jargon current among the "functionalists." The author simply traces the ordinary crises of common life from infancy to old age as they bear upon the soul of man. The substance of the volume was delivered as the Smyth Lectures at Columbia Theological Seminary in Decatur, Georgia.

The treadmill, the saga, and the pilgrimage are apt symbols of the range of meanings people read into their own existence. The crises of the struggling soul are moments of growth or shrinking back. The author takes readers through childhood and adolescence with insight and simplicity that make these chapters extremely valuable to every parent. The next period, that of young adulthood, does not have the ring of reality in it. Consideration of the peculiar problems presented by delayed marriage, military service, and the intellectual upheaval of college are largely by-passed. In the period from about 30 to 50 years of age, says the author, the central problem of developing character is the achievement of a mature view of life and the universe. This again seems artificial and delayed. The crises seem rather to occur respecting the maintenance of a moral life under the pressures of Niebuhr's immoral society. Maves and Cedarleaf, "Older People and the Church," provides somewhat better material than Sherrill's last chapter. We need a perspective on our living, and this book helps achieve it. — *Reviewed by John F. Olson.*

"That They May Have Life"

By Daniel T. Niles, Harper and Bros., New York, 1951. Price, $1.50.

The author is an evangelist of The Methodist Church in Ceylon, and chairman of the youth department committee of the World Council of Churches. This is his first American publication.

He presents Christianity's distinctiveness and finality, not by argument, but by affirmation and explication. His enthusiasm often outruns his vocabulary as all great religious experience is apt to do. Yet for the purposes of publication one ought to be restrained in the scope of the topic, precise in the use of words, and clear in purpose.

Mr. Niles sets forth "The Gospel" in sixteen pages, and almost inevitably finds himself overwhelmed. "Evangelism is following Christ," he writes, and leaves this reader confused between evangelism, redemption, and discipleship. He quotes Acts 2:36-39, and does not explain away the sentence, "For the promise is to . . . everyone whom the Lord our God calls to Him," but asserts thereafter that the gospel concerns all mankind.

The third and fourth chapters on the evangelist and the church, are respectively, improvements. In chapter six, on the n Christian, he confronts only Buddhism, does it well thus whetting the appetite further such analysis. There is none.

It is a stimulating book because of its s ject matter, and because of its subject mat deserves attention. — *Reviewed by John Olson.*

CHURCH FURNISHINGS

Distinctive, hand-carved pulpits, altars, lecterns, baptismal fonts, tables, seats — in authentic period designs.
Beautiful altar sets and communion services.
Stained glass memorial windows made to order. Handsomely engrossed Books of Remembrance with repositories, resolutions, rolls of honor.
Send for our free catalog.

WHITTEMORE ASSOCIATES, INC.
16 ASHBURTON PLACE, BOSTON, MASSACHUSETTS

"He Wore Orchids"

By Elizabeth Meredith Lee. The Frien ship Press, New York, 1951. Price, $2.50.

The book is eighteen gems, strung on theme that makes a beautiful unity. Ea gem is the story of a remarkable Sou American person, made remarkable by splendid devotion to the evangelical Chr tian faith and experience. Their faith a devotion form the string for the gems. Th are not all pearls, but each is a gem, t man who wore orchids, being one of the His work with and for orchids is remar able, but his faith and devotion to eva gelical Christian religion are much more r markable.

While it is plainly critical of The Roma Catholic Church, it is not controversial bitter. It is rather devoted to efforts to bui faith in the protestant cause, and suppo for it among her readers. It is well done. — *Reviewed by J. E. Wagner.*

"Mission To America"

By Truman B. Douglass. The Friendsh Press, New York, 1951. Price, $2.00.

Dr. Douglass is the Lyman Beecher lec urer for 1951, a prominent figure in the N tional Council of Churches, and executi vice-president of the Board of Home Missio of the Congregational Christian churche His thesis in this little book is that "t church in America today must regard itse as being in a characteristically missiona situation." He invites the reader to sta using the resources already at hand in t dynamic of the Christian faith to fulfill th missionary function which has always cha acterized the true Christian church. H sees that the church in a country which h been Christian faces a different problem tha the church in a country which has neve been Christian. He recognizes that t church has allies in America, and large r sponsibilities resting upon it in its favore world position.

One of his most interesting chapters entitled, "Salvation in Suburbia." In th chapter he faces the problem of this p culiar twentieth century development — t fastest growing type of community in t United States. It looks good from the ou side as a pastorate, but is supremely di ficult because of the very comfort of t people.

Throughout he recognizes that the churc understood as a fellowship, is not merely means for spreading the gospel, but is i part the gospel itself. The primary missio

:he church is Christian fellowship. Dr. ıglass is a practical man with lots of .s. — *Reviewed by John F. Olson.*

:Michael Re-elected

(EW YORK (RNS) — Following a bitter ate, the Rev. Jack R. McMichael of New k was re-elected executive secretary of Methodist Federation for Social Action ts executive committee at a meeting here. McMichael's election, which is for a two- term, is subject to ratification by the ration's general membership at a meet- in Evanston, Ill., Sept. 4th to 6th. The on sustaining Mr. McMichael in his post owed the defeat by a vote of 14 to 6 of notion to leave the post of executive sec- ry vacant.

.t least one member of the executive com- tee is known to have resigned immedi- y following the election. He is Dr. Har- DeWolf, professor of systematic theology Boston University.

'he federation, an unofficial organization hin The Methodist Church, and its execu- secretary, have been under fire for sev- months. Both have been charged with ıg left-wing in character and aims.

an Social Action

Christian Foundations for World Order" he theme for the national seminar spon- ed by Methodism's Woman's Division of ristian Service on the campus of Scarritt lege, Nashville, Tenn., July 31st to Au- t 9th.

Jnited Nations officials, state department resentatives, and church leaders will ad- ss 100 specially chosen women from across nation in the 10-day session. The dele- es will attend workshops on Christian ndations for human rights, social prog- , and peace.

'he department of Christian social rela- ıs in co-operation with the home and for- ı departments of the Woman's Division Christian Service is sponsoring the sem- which will attempt to find more effec- ways of arousing individuals and groups act on world issues.

'he church women will hear Dr. Arthur ber, U. S. department of agriculture, dis- "The United States and Technical As- ance." A representative from the United ions secretariat will tell them about the J. and technical assistance; while Dr. es K. Mathews, Methodist Board of Mis- ıs associate secretary for India, will out- the churches' part in the overseas devel- nent program.

Dr. Ben Carruthers of the U.N. commis- ı on human rights and Dr. Charles S. nson, president of Fisk University and l rights authority, are among the speak- The program is not merely a "listen- ' one. Speakers will be questioned fol- ing their talks, and the Methodist wom- will propose their own ways for utiliz- ing private, governmental, and religious agencies to bring about world order.

Miss Thelma Stevens, executive secretary, and Mrs. Clifford Bender, associate secretary for the department of Christian social relations planned the program. Mrs. James Oldshue, Chicago, Ill., is president.

Engineer For Africa

IRENE LONG

H. L. Christian, builder of Ehnes Memorial Church, Old Umtali, Africa.

There is a new church building in Africa, built by a construction engineer from Phoenix, Arizona, who three years ago gave up the business opportunities afforded him by over 25 years experience to become a special-term missionary of The Methodist Church. He is Herman Lee Christian, builder of Ehnes Memorial Church at Old Umtali, the main mission station in Southern Rhodesia.

The building was dedicated at four different services to accommodate approximately 4,000 persons — African, European, and Oriental — who gathered at the church. The governor of Southern Rhodesia spoke to the crowd before the doors were opened. Dr. Ralph E. Dodge, secretary of division of foreign missions work in Africa, was speaker at the opening service. Music was furnished by a choir of Europeans and Africans, conducted by the Rev. Kenneth E. Harper from Pocahantes, Illinois.

The new church cost $50,000, some of the money raised locally but most of it from America. Furnishings are more complete than in most churches in Africa. It is located in the center of the mission station, replacing the chapel which had been used by the Theological Training School. The station also has primary and secondary schools and recently added a teacher training school.

The church is a memorial to the late Dr. Morris W. Ehnes, who served at Old Umtali at the turn of the century, and later was for many years treasurer of the Board of Missions in New York City. He was Methodism's pioneer missionary at Umtali and Old Umtali.

Mr. Christian, before going to Africa, had worked for 10 years in developing housing projects and labor camps for migrant farm workers. He had also been head of his own contracting firm. He and Mrs. Christian, long-time supporters of missionary work, became interested in going to Africa through their son, Jim. Young Christian, a ministerial student, had gone to Africa for a three-year term as secretary to Bishop Newell S. Booth. Traveling with the bishop over the 186,900 square miles of the Southern Congo, he saw the need for more Christian workers. His parents were soon convinced that they could serve. They were accepted by the Board of Missions and Church Extension, and by August 1949, they were getting adjusted to the climate and culture below the equator.

"Construction is slow in Africa, because you have to produce skilled workers as you go," Mr. Christian says. Nevertheless he completed a missionary residence in addition to Ehnes Memorial Church and remodeled several other mission buildings.

The Christians have just returned to the United States from Africa. They are returning by way of Europe, accompanied by their son and his bride, the former Wilma R. Peterson, of Detroit, who was also a special-term missionary in Africa.

A Forest-Farm-Lake-Mountain Paradise
274 Acres, 2 Lakes, Trout Stream
Evening FORUM, July-Aug., SPEAKERS
WORLD FELLOWSHIP
CONWAY, NEW HAMPSHIRE
Good FOOD, Room, Bath, $4 to $7 daily
Friendly, Informal *Home Atmosphere,* Music
Boating, Swimming, Games, Excursions
Welcoming *All* Races, Faiths, Convictions
Free Folder, Photos, Rates, Transportation

William Vastine To Chicago

Robert H. Barnes, chairman of the pastoral relations committee of Trinity Methodist Church, Windsor, Conn., has announced that the Rev. William Vastine has tendered his resignation from the church, to take effect July 15th. Mr. Vastine has accepted the directorship of inter-group education of the commission on Christian education of the National Council of Churches of Christ in the U.S.A., with headquarters in Chicago.

Mr. Vastine holds a B.A. degree from Dickinson College and a B.S.T. degree from Boston University School of Theology. He has held pastorates in Hampton Bays and Inwood, New York, and has been at the Windsor Church since 1947.

King George's Gift

King George VI is presenting a silver altar cross and a pair of silver candlesticks to Washington Cathedral, D.C., as a token of thanks on behalf of all Britons who attended services there during World War II.

The hand-made altar plate is being fashioned from solid silver sheets under a centuries-old silversmithing process of hammering and raising by skilled British craftsmen. The cross will be 30 inches high and 12 inches broad. The candlesticks, which have been designed to harmonize with the cross, will be approximately 14½ inches high, octagonal in form and fluted. Both the cross and the candlesticks will carry the engraved cypher of the King.

According to present arrangements, the cross and candlesticks will be dedicated in St. Paul's Cathedral, London on July 4th. General Eisenhower will be present to hand the dean and chapter a roll of honor of American servicemen who lost their lives during World War II and are now buried in Britain. It is a richly illuminated manuscript of 473 pages, bearing on the cover a plaque of gold with corner shields inset with precious stones. The roll contains 28,000 names in alphabetical order, each followed by details of rank and service.

Baptists Negro Ministers

San Francisco (RNS) — Southern Baptists were warned here that unless they make a concerted effort to improve the training and education of Negro ministers, many Negroes may be lost to the denomination. This warning was voiced before the annual meeting of the Southern Baptist Convention by Dr. Edward A. McDowell, Jr., of Southern Baptist Theological Seminary, Louisville, Ky., chairman of the denomination's committee on inter-convention ministerial education.

Dr. McDowell called improvement in the training of Negro ministers "the most challenging task that has ever come to our hands to accomplish. . . . There are not more than 500 Negro men training for the Baptist ministry in the entire United States," he said, "and of these, less than 260 are college graduates. . . . Among four million Southern Negro Baptists, there is only one ministerial student for every 8,000 members and one college graduate in training for every 20,000 members. . . .This is deplorable oversight," he continued. "We have failed in a vast missionary obligation in our own Southern territory. . . . And it is even more deplorable when we consider that in the last 100 years, the Negro has made one of the mightiest advances in history. From 100 per cent illiteracy a century ago, Negroes have become as literate as their white neighbors."

Methodists Elect Two Colored Pastors

San Francisco, Cal. — The Rev. Charles L. Warren, minister of the Taylor Memorial Methodist Church, Oakland, was elected delegate to the General Conference of The Methodist Church, by the California-Nevada Conference, which met June 12-17 in Stockton, California. He is one of 10 or 12 colored pastors serving Negro churches in this conference.

The Rev. Mr. Warren was the second colored Methodist minister to be thus honored this year. Last month, the Rev. Dr. Samuel H. Sweeney, minister of Saint Marks Methodist Church, New York, was elected to the General Conference by the New York Annual Conference, over which Bishop Alexander P. Shaw, colored Methodist bishop of Baltimore, presided.

These are the first colored pastors to be elected to the Methodist General Conference by predominantly white conferences since unification of the three Methodist bodies (The Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church) in 1939.

The Homemaker's Corner

Mrs. Harry A. Burnham

A Broader Vision

By the time this is being read the last firecracker will haxe exploded and the last rocket will have burst in mid-air, except for a few feeble left-overs. It was all over in a few hours and yet the spangled heavens continue their glorious celebration, just as they have since the beginning of time.

Wars have come and gone; all temporary when seen in the light of the centuries. Jerusalem fell and was rebuilt and fell again. Numberless people, homeless and desperate have wept by the wailing wall, while the eternal glories shone on undimmed.

As we live in the turmoil of today it is difficult to see beyond the current headlines and remember that, some time, somewhere, all of this will seem a transient phase in the story of our world. I was recently told about a woman who says that the only way she can preserve her sanity just now is to be still and think about things that are changeless.

She studies the heavens on a moon-lit night and is awed and calmed by the utter impossibility of anyone, no matter how great a scientist, changing the course of a sin planet, or bombing the pleiades. "The she continues, "I go out into the fields a see the wild flowers blooming, undisturb just as they once did by the shores of Gali and I hear the sparrows chirping, and member that Jesus said that his father no the fall of one of these tiny creatures. I comforted and know that my sorrow fleeting seen in the light of eternity, whi I hope to spend with my son, whose bo lies somewhere in Korea."

We pause before such faith and try remember the everlasting freedom.

Educators To Meet

The eighth annual Institute of Hig Education will meet at Scarritt College Nashville, Tenn., July 24th for three da of addresses by educational leaders and practical, down-to-earth discussions of ed cational policies and methods of implemen ing them. The institute is designed to me the needs of all college administrators a to that end platform addresses will be d livered by some of the most outstanding ed cational thinkers of the day. In additio five special workshops and seminars ha been scheduled for informal and practic discussion of programs and problems fa ing, respectively, in the areas of: public r lations, counseling and guidance, financ business administration, and religion a education.

Among the headliners of the general se sions will be Dr. Ernest Colwell, former president of the University of Chicago a currently serving as visiting-professor Emory University. His three addresses o "What is Happening in General Education "Morality and Administration" and "Religio in Higher Education" will keynote the e tire institute.

Another featured speaker will be the jun or United States Senator from Tennesse Honorable Estes Kefauver. He is a to choice for this particular program spot, n only because the institute is being held wit in the state he represents in the Senate, b because of his recently achieved distinctio as chairman of the Senate's crime investiga ing committee. His designation as th "Father of the Year" also commends hi for a prominent place in the institute pr gram.

Senator Kefauver's subject will be "Edu cation and Public Morals," and he will spea on Tuesday evening, July 24th at 8:3

PULPIT & CHOIR GOWNS

Pulpit Hangings -- Bible Markers
Communion Linens -- Altar Cloths
Embroideries -- Fabrics
Custom Tailoring for Clergymen
1837 **Marking 114 years** 1951
of service
to the church and clergy
COX SONS & VINING, INC.
132 East 23rd St., N. Y. 10, N. Y.

KIMBALL, GILMAN & CO
87 Kilby Street, Boston, Mass.
General Insurance
Stanley O. MacMullen C. Robert Fraser
Kenneth W. O'Leary Henry T. Drohan

'). His address will be broadcast over BC network.

ıong other prominent speakers will be ındly Wright, public relations director, ;anto Chemical Company, and immedi- ast president of the Public Relations So- of America; Francis V. Brown, staff iate, American Council on Education; ohn D. Millett, executive director, Com- on on Financing Higher Education.

thern Baptists Reject

N Francisco (RNS) — A report reject- nembership in any "unionizing" organ- on was adopted by the Southern Baptist ention at its annual meeting here.

arious religious groups," it said, "are l to lay aside the things in which they and come together in one great organ- on. Baptists cannot enter into such a ement without compromising their con- ons, something which is more than any Baptist is willing to do. Baptists are to join with other denominations in in forms of service, but further than they cannot go without violence to their ictions."

he idea of a Protestant ecumenical ch has no scriptural authority," the re- continued, "therefore, we recommend Southern Baptists refuse to have any- to do with it. We further recommend Southern Baptists begin now to prepare sively and defensively to meet the chal- of the changing conditions in Amer- Christianity."

GI To Teach In Japan

young agronomist from Baltimore, Md., leave for Japan this summer with his to teach "grass roots leaders" at the ı Christian Rural Service and Training er near Tokyo. He is Rupert C. Dun- who served ten months in Japan with U.S. Army of Occupation. He is to be ied in June to Miss Joan Davis, of Ma- Michigan. She will teach religious ed- on and rural sociology. They will sail 14th from San Francisco on the S. S. wood, Pacific Far East Lines.

ıe training center is the first project in twenty-five year plan of the United rch of Christ in Japan for improving n about 9,000 rural townships untouched hristian work. American Protestants of denominations are co-operating in the ıre. The director is a Japanese educat- The Duntons, representing the Method- oard of Missions and Church Extension, Methodist Church, will be the only mis- ries on the staff. One of the textbooks New Theory of Co-operatives" by Toyo- Kagawa.

ıe twenty-five year plan calls for 1,000 community churches, seven regional ing centers, fifty rural church projects refectural centers, the addition of several rural gospel schools for training local farmers, and the publication of a Christian magazine for farmers. Students who graduate from the training center will assist in the development of other projects.

Forty young men and women work, study, and live at the training center, which is on a twenty-eight acre farm. They will graduate in three years as lay preachers and evangelists. They spend their mornings studying the Bible, scientific farming methods, homemaking and, in the third year, Greek. During the afternoons they work on farm or community service projects. Before dividing into groups for afternoon chores, they form a circle, hold a brief discussion on the work to be done, and bow in prayer.

The Duntons have taken specialized studies at Yale Institute of Far Eastern Languages, and Mr. Dunton is now taking a refresher course at Cornell, where he received his B.S. degree. He was a research horticulturist in Geneva, N. Y., when he was accepted for missionary service.

London (RNS) — The Rev. Henry Carter, an outstanding figure in British Methodism and a leader in church refugee work, died at the age of 76. Mr. Carter played a prominent part in the British Council of Churches and the British Council of Christians and Jews.

Oppose Sectarianism

Groton, Conn. (RNS) — A report opposing attempts to inject sectarianism into the public schools was adopted by the Central Conference of American Rabbis at its annual convention here. More than 600 reform rabbis unanimously approved the document, which warned that the principle of separation of church and state was "being questioned, challenged and undermined in many quarters."

The report was prepared by the conference's committee on church and state, headed by Rabbi Jacob Shankman of Temple Israel, New Rochelle, N.Y.

"Any deviation from the principle of separation of church and state, no matter how slight," it said, "would inevitably be a wedge forcing a succession of further deviations and violations leading unalterably to the gradual weakening and ultimately to the total destruction of the principle itself."

AIRTEX
MODERN ELASTIC
STOCKINGS
LIGHTWEIGHT
COMFORTABLE
INVISIBLE
TWO WAY STRETCH
Heavyweight For Severe Cases
FOR SMARTLY DRESSED WOMEN
FOR WELL GROOMED MEN
for measure blanks write to
Worcester Elastic Stocking
Company
56 Front Street
WORCESTER, MASSACHUSETTS

Bingo Not Gambling

Fort Wayne, Ind. (RNS) — Bingo sponsored by church groups is not gambling, according to a jury in Allen Circuit Court here. After 45 minutes of deliberation, the jury acquitted a spiritualist minister and four of her parishioners. All had admitted playing bingo to raise money for a new church building.

The five defendants and 29 other persons, mostly elderly women, had been arrested May 22nd, and brought to the police station in patrol wagons. The five were charged with gaming and keeping gaming devices, and the others released. Judge William H. Schannen ordered the return of the confiscated bingo equipment after the jury announced its verdict.

It Happened At Springfield

Sara Shedd

It was five minutes after two, Saturday afternoon at the New England Conference in the beautiful sanctuary of Trinity Methodist Church, Springfield, Mass. My husband and I had to leave the conference in time to get ready for a Sunday speaking engagement. I had slipped into the back of the church to get a copy of "The Endless Line of Splendor," which was on a table in the back of the sanctuary.

Hurriedly, I rushed by a lone figure sitting in the very back seat, reserved for the ushers. Rudely, I interrupted his quietness for at that very moment, the presiding officer was saying some wonderful things about someone and then I heard the words "I present you our beloved bishop's wife, Mrs. John Wesley Lord."

Our bishop, on Saturday afternoon, near the end of a great and busy conference, with many problems and decisions to make in regard to appointments, was not too busy to come to the sanctuary where the lovely "first lady of New England Methodism" was to lead the devotions for the Woman's Society of Christian Service.

With humility, I sat down to enter into the worship of that hour. My husband, after waiting a reasonable length of time for me entered to learn why it had taken me so long to get the book. Immediately he fell under the spell of the meeting and joined the hundreds of others whose hearts were strangely warmed with Mrs. Lord's memorable message.

PERSONS

The Rev. Clifford J. Wright of Melbourne, Australia, arrived in mid-June to become pastor for a year of the Linden Avenue Methodist Church, Jersey City, N. J. while he pursues graduate studies in Union Theological Seminary and Teachers College, Columbia University. Mr. Wright is associate director of young people's work of The Methodist Church in the department of Victoria. He attended the Amsterdam Conference of Christian Youth. Mrs. Wright and their three children are coming to America in August. To enlarge his opportunities for contact with American Methodism and youth work, Mr. Wright is hospitable to invitations to youth gatherings and speaking dates generally. Mrs. Wright is an able local preacher.

The Rev. and Mrs. Newell S. Booth, Jr., have returned from their wedding trip to take up their new work at the First Methodist Church, Somerville, Mass. They are temporarily residing at 8 Hudson Street, while arrangements are being completed for a new parsonage.

Asbury Grove

The Rev. Archiver J. Strait, and the Rev. Willard C. Arnold, superintendents of the Lynn and Boston Districts, respectively, of the New England Conference, make the following announcements concerning Sunday vespers and the annual camp meeting and assembly for the 1951 season at Asbury Grove, Mass.:

The Rev. C. Richard Shanor, newly appointed pastor of the South Hamilton Methodist Church, will serve as summer chaplain at the grove during July and August. He will render pastoral service to the summer residents, conduct weekly religious services, and will lead the young people in religious and recreational activities.

Speakers at the Sunday vesper services will be: July 8 — the Rev. C. Richard Shanor, pastor of the South Hamilton Methodist Church and summer chaplain at Asbury Grove; July 15 — the Rev. Ernest R. Case, pastor of Immanuel Methodist Church, Waltham; July 22 — the Rev. Harry P. Folger, Jr., pastor of the Glendale Methodist Church, Everett; July 29 — the Rev. Lemuel K. Lord, pastor of First Methodist Church, Melrose; August 5 — the Rev. Sidney Adams, pastor of the Auburndale Methodist church, Newton; August 12 — the Rev. John E. Barclay, pastor of the Morgan Memorial Church of All Nations, Boston; and August 19 — the Rev. Guy H. Wayne, pastor of the College Avenue Methodist Church in Somerville.

The 93rd annual camp meeting and assembly will take place the week of August 26th to September 2nd. It will feature a preaching mission with week-night sermons by the Rev. John Snook, Jr., of Winchester. Sunday speakers during the meeting will be: August 26 — the Rev. Archiver J. Strait, superintendent of the Lynn District, and the Rev. Allen E. Claxton, pastor of the Broadway Temple Methodist Church in New York September 2 — the Rev. Willard C. Arnold, superintendent of the Boston District, and the Rev. Bernard C. Clausen, lecturer and radio and television preacher.

Mrs. Della Hart Macomber will be pianist and musical director for vespers and camp meeting.

Double Events

Elizabeth Reid

The Rev. and Mrs. Jerome Wood entertained 28 relatives and friends at the Park Inn, Danielson, Conn., June 19th, in honor of their 66th wedding anniversary and Mr. Wood's 93rd birthday. Mr. Wood's birthplace was Putnam, Conn., and Mrs. Wood, who turned 88 last February, was born in Augusta, Maine. They were married in East Geenwich, R.I., by Mrs. Wood's father, the Rev. William McKendree Bray, a member of the New England Southern Conference. They first met when Mr. Wood was attending the academy at East Greenwich. He later graduated from Drew Theological Seminary in Madison, N.J., and joined the New England Conference, serving 10 churches, the last being at Natick, Mass. He retired from active relationship in the church, due to ill health 34 years ago, at which time his physician told him, "You won't live six months."

Mr. Wood has an identical twin, the Rev. Joseph Wood, who lives with his wife in Rochester, N.Y. He is a local preacher, who has been pastor's assistant at the Corn Hill Methodist Church in Rochester for a number of years. For 51 consecutive years the twins have observed their birthdays together, and on their 90th birthday, Mr. Jerome Wood drove his own car the entire trip to Rochester. This year he is planning to take the trip in September, when he will offic at the marriage of his great-grand-daugl in Syracuse, N.Y., and then go on to with his brother. Mr. Wood also has other brothers, Mr. Elmer Wood of E ville, and Mr. Edwin Wood of Putn Heights.

In May of this year, the Rev. and M Wood, attended the sessions of the New E land Conference in Springfield, Mass., Mr. Wood baptized his great-great neph Russell Woollacott, in Fitchburg, Mass.

At the birthday and wedding anniversa gathering, the following brought greetin The Rev. E. M. Parkhurst, pastor of Methodist church in Danielson, who ac as master of ceremonies; Mr. Alfred Wood cott, former mayor of Fitchburg, in bel of the Bray families; Mr. Elmer Wood, the Wood families; and Mr. Sidney Marla a neighbor, in behalf of local friends. Marland was also the song leader for group singing. Mrs. Elbertus Briggs s a "request" solo, to all of which Mr. Wo made a fitting response. Mrs. Wood presented with a beautiful bridal bouquet local friends.

The party closed by all joining hands a singing, "Blest be the tie that binds," e and Mr. Wood offered a few words of pra and pronounced a benediction.

The Rev. and Mrs. S. T. Lippincott Calvary Methodist Church, Taunton, Ma attended the recent graduation exercises American University, Washington, D Their son Haines Shepherd Lippincott ceived his bachelor of laws degree from Washington College of Law. Last year received his B. A. from American Univ sity. He was one of 38 who had the deg of LL.B conferred upon them. He plans practice law in Virginia.

Scout Awarded

Wesley Methodist Church presented James B. Germain of 58 Claflin Street, Fra ingham, Mass., the God and Country Awa of the national Protestant Committee Scouting. The presentation was made by t Rev. George D. Cleland, Jr., pastor of W ley Church, with the assistance of Howa A. Solomon, scout executive of the Algo quin council, and Ralph J. Hill, chairman the scout committee for Troop 10 in Fra ingham.

This is the third time in the history Algonquin council that a Protestant boy h qualified for the award, and the first tin such an award has been presented in Fra ingham. Among the requirements has be 150 hours of personal service to the churc

James B. Germain, a member of Wesl Church, has been a student at Memor school in Framingham. During early yea of his education he was in the Lab scho at the Alabama State Teachers College Florence, Alabama. At the age of 15 he

qualifying for the Eagle rank in scout- Culver Military Academy at Culver, na has just awarded the young scout a year summer scholarship and Phillips, ver, Mass., has award him a preparatory l three year scholarship.

. Henry Hitt Crane, noted pastor of the ral Methodist Church, Detroit, Michi- will be the first speaker in the Summer t Series at Harvard-Epworth Methodist ch, Cambridge, Mass., Sunday, July 8th, a.m.

ool At East Natick

e United Methodist Church, East Na- Mass., held graduation exercises on sday evening, June 28th, when 87 chil- from four through 14, received diplo- for attending the two week vacation l.

e director of the school was the Rev. ld A. Mosley. Heads of departments : Kindergarten — Mrs. R. P. Beach; ary — Mrs. J. W. Garrett, Jr.; junior — Mosley. Teachers were: Mrs. Ina Raw- , Mrs. D. E. Brown, Mrs. James Stew- Mrs. William Blake, Mrs. Robert Hoyte, the Misses Anita Temple, Julie Slade, Betty Stocks. The school featured class ons; hand work as finger painting, spat- ainting, sketcho-crayon, gimp work, cop- work, modeling in clay, and poster mak- recreation; and recreational motion pic- . The latest in audio-visual aids were , as recordings, film strips and slides, -recorder, and motion pictures.

nducts AMVET Service

e Rev. Ronald A. Mosley, pastor of the ed Methodist Church, East Natick, ., conducted the annual memorial ser- for the department of Massachusetts VETS on Sunday morning, July 1st, at First Methodist Church, Fitchburg, Mass. Mosley is state chaplain of the Massa- etts department of AMVETS.

distinctive feature of the service was the ration of a "model grave" in the church tate commander Norman Russell, sym- of the sacrifice of the war dead.

r. Mosley and Commander Russell are borating on the script for a memorial ant for the National Convention of VETS which will meet in Boston the of August. Mr. Mosley served as chap- of the 424th Regiment of the 106th In- y Division in Europe, was wounded in n, and spent a short time as a prisoner- ar.

. and Mrs. Lynn Harold Hough, of York, sailed June 21st for England e Dr. Hough is a delegate to a conven- of the branches of the English-Speaking on to be held at Dartmouth House, lon. Later in the summer he is to preach in Scotland, St. Giles Cathedral, Edinburgh, August 19th and St. Georges West, Edinburgh, August 25th. On September 1st he will address the Ecumenical Methodist Conference in Oxford on "What Methodism has to Learn from Other Churches."

When the Rev. Orville E. Crain was coming to the end of his six years as superintendent of the Norwich District in the New England Southern Conference, he and Mrs. Crain entertained most of the ministers of the district, with their wives, at a luncheon in Trinity Church in Norwich, Conn. The parsonage families reciprocated with a floor-lamp, to which were attached the greetings of those participating.

Students For Ministry

From left to right: Wilfred Saint, Jr., Harry Soper, Jr., the Rev. Joseph A. Stevenson, Thomas Flight, and Donald Hickman.

The accompanying picture shows four young men and their pastor from The First Methodist Church, Everett, Mass. The four youths have all completed their third year at college, and are definitely looking toward the Christian ministry as a life-work. Three of them attend Nebraska Wesleyan College, Lincoln, Nebraska. They are Thomas Flight, Dona'd Hickman, and Harry Soper, Jr. The other attends Kentucky Wesleyan College, Winchester, Kentucky; his name is Wilfred Saint, Jr.

These young men are all home for the summer with their folks in Everett, Mass. Thomas Flight is the son of Mr. and Mrs. John T. Flight, 141 Cottage Street, Everett; Donald Hickman is the son of Mr. and Mrs. George A. Hickman, 110 Bradford Street, Everett; Harry Soper, Jr., is the son of Mr. and Mrs. Harry Soper, 166 Union Street, Everett; and Wilfred Saint, Jr., is the son of Mr. and Mrs. Wilfred Saint of 21 Warren Street, Everett.

All of them work all summer, as a rule, to get the necessary money to continue their education for another year. Mr. Flight works

EVENTS

as a carpenter on a big construction job; Mr. Hickman is an elevator operator in one of Boston's big business buildings; Mr. Soper labors in a wooden box manufacturing establishment in Everett; Mr. Saint, who usually works as a meat salesman in one of the popular grocery chains, is temporarily out of work because of an emergency appendectomy performed on him shortly after returning from school. These young men work at part time jobs while at college; and Donald Hickman has had a student-charge in Nebraska for most of the past academic year.

These young men grew up in First Methodist Church, Everett, and have taken leadership in the Sunday school and Methodist Youth Fellowship in their time. Wilfred Saint, Jr., was president of the Lynn District Methodist Youth Fellowship from 1948 to 1950. On returning to Everett this spring they have made their presence felt in the afore-mentioned groups, and have taken part in the morning worship services of the church.

Beginning Sunday evening, July 1st, and continuing for four successive Sunday evenings, these candidates for the ministry are conducting a series of informal Sunday evening services in the vestry of their home church. The hour of service is 7:30 o'clock. Special music is planned, and the general public is welcome to attend.

The Rev. Clarence A. Morrill, Assistant Director of the Methodist Hospital of Brooklyn was recently elected vice-president of the Hospital Council of Brooklyn, Long Island and Staten Island. The council is a co-operative agency involving fifty-seven hospitals.

Clara Mabelle Saunders, daughter of Mr. and Mrs. Alfred C. Saunders of Charlton City, Mass., became the bride of the Rev. John Caswell of Barre, Mass., on June 19th. The ceremony took place at the Methodist church in Charlton City.

United At Houlton

The First Congregational Church and the Methodist church in Houlton, Maine, are uniting their Sunday morning services for the Summer months.

During July the services will be in the Congregational church with the Rev. Harold J. Rowley, pastor of the Methodist church as preacher and with the Methodist choir in charge of the music. During August and on labor day Sunday, the services will be in the Methodist church, with the Rev. Chesley H. Laite of the Congregational church as preacher and with the Congregational choir in charge of the music.

Students Join French Families

Kingston, Pa. — Two Wyoming Seminary juniors, Georgia Berry Slocum and Sandra Fleischman, sailed from New York to spend the summer as guests of French families, according to President Ralph W. Decker. The girls are two out of 16 students from independent and public secondary schools throughout the country who will have this privilege extended to them by the American Field Service, stated Stephen Galatti, director general. Five girls and five boys will go to France, two boys and two girls to Belgium-Netherlands and two girls to England.

Applications were received from 53 schools which have co-operated with the American Field Service in granting scholarships to foreign students for a year of study in this country. Two students, Suzanne Mullers of Belgium and Soterios Kitrilakis of Greece, are at Wyoming under the plan.

200th Anniversary

Bishop Ivan Lee Holt of St. Louis, was the preacher at the Moravian Chapel in Bethlehem, Pa., June 24th. The occasion was the 200th anniversary of the building of the chapel in which the Rev. Peter Bohler preached. Bohler, it will be remembered was so possessed of inner spiritual contentment that Wesley for three months shadowed the young German preacher, and at length learned from him, according to Luccock and Hutchinson, that "religious certainty is not a matter of mind but of the heart."

Following the Ecumenical Conference in Springfield, Mass., in 1947, a delegation of Methodists led by Bishop Holt visited the Moravians in Bethlehem.

Life Of Martin Luther

Representatives of five Lutheran church bodies of the U.S. and Canada and the National Lutheran Council officially announced the formation of Lutheran Church Productions, Inc., to produce a full-length feature film on the life of the 16th century religious reformer, Martin Luther. The film will be released throughout the world in July of 1952, according to present plans.

Dr. Paul C. Empie of Upper Montclair, N.J., executive director of the National Lutheran Council, is chairman of the corporation. The Rev. Oswald Hoffman of New York City, director of public relations of the Lutheran Church-Missouri Synod, is secretary.

The new film company, with headquarters at 50 Madison Avenue, New York, is the co-operative venture of the American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, The Lutheran Church-Missouri Synod, The United Lutheran Church in America, and the National Lutheran Council. Numerous individuals also have made contributions toward the production of this film and it is expected that other churches and groups will give financial support.

Dr. Clarence C. Stoughton, president of Wittenberg College and Hamma Divinity School, Springfield, Ohio, was appointed chairman of the production committee. He is president of the bi-weekly newspaper, *The Protestant World,* and is former president of Wagner College, Staten Island, N.Y., and former director of stewardship activities of the United Lutheran Church.

Honor Graduate

Frank Kingston Berlew, son of the Rev. and Mrs. Herman David Berlew of St. Paul's Methodist Church, New Bedford, Mass., was graduated on June 10th from Wesleyan University, Middletown, Conn. He received the degree of Bachelor of Arts with high honors, and is a member of Phi Beta Kappa.

At the commencement exercises Frank also received the Davenport prize for excellence in government and politics, and the Wesleyan memorial award, given in the senior year to the junior who was the most outstanding in scholarship, character, athletics and promise.

An Olin Scholar at Wesleyan and holder of a Methodist scholarship, Frank has been admitted to Harvard Law School, and is one of 12 to receive a scholarship there.

American GI's Fighting In Korea Give Examples Of Christian Love

(Continued from Page 5)

it had been otherwise, this report would have been written by someone else. . . .

Americans will be interested in a few food prices in Korea. A head of cabbage sells for $2; eleven ounces of meat, $1 and a pound of sugar, $1. . . .

A large number of the unfortunate refugees are Christians. In no other nation conquered by communism have we seen the parallel to the persecution of Christian leaders like that in Korea. This is due to the communist plan to wipe out completely the Christian community in Korea. During the communist occupation, the leaders in the churches have been sacrificed or "strangely liquidated".

Including other groups and individuals, it is claimed that there are 439 Protestant pastors who have either been taken away or killed by the communists. But the picture does not end there. These martyrs have left behind them over 200 widows and their now fatherless children.

Today, this little group has shared the same fate as the rest of the refugees. Perhaps their children have even suffered more than the youngsters in the orphanages, who at least have food and support, while these unfortunate women go around looking for employment in an effort to get together sufficient to feed themselves and their child Naturally, under present conditions, i almost impossible to secure employment.

Wants Masons To Amend

Chicago (RNS) — A move to get mas orders to remove parts of their oath rituals which the church considers object able, was launched here by the English trict of the Lutheran Church-Missouri Syn

Delegates to the district's annual mee voted to ask the Missouri Synod to insti its commission on fraternal organization approach officers of masonic orders on matter. A district spokesman said that commission on fraternal organizations had marked success in getting other lod to eliminate objectionable features in t rites.

"Dismantling" Of Jerusalem

Ocean Grove, N.J. (RNS) — One of community's best-known landmarks — miniature replica of Jerusalem — has b abandoned by the Ocean Grove Camp M ing Association. Joseph A. Thoma, asso tion manager, said the group had deci to discontinue maintenance of the mo city. He explained that the circular str ture which housed the replica will be c verted into a pavilion resting place for itors.

Mr. Thoma said the action was taken cause the replica has been a constant burd of expense to the association. He also s that each winter vandals had thrown bric at the building and torn it apart. The mo was presented to Ocean Grove by the l Rev. W. W. Wythe. He built the sm model city after considerable research a expense, and turned it over to the Ca Meeting resort in 1881.

The replica was exact in almost every tail, showing the ancient streets, dwellin mosques, minarets, the walls, gates, wa courses and surrounding hills. Thirty-fi feet in diameter, the city was built mai with wood and plaster. Many Ocean Gro visitors who had been to Jerusalem express amazement at the authentic reproduction.

Socks For The Bishop

Bishop Gerald Kennedy of the Portla Area told the recent session of the Oreg annual conference that he always had want to own a loud pair of socks and a loud ne tie. Within three hours after he made t observation, his wish was granted. It ha pened this way:

Bishop Kennedy has the co-operation his three annual conferences in observi conference Saturday as junior layman's d Each church sends a junior layman to co ference. Reports dealing with youth matte such as camp sites, Wesley Foundation, a board of education matters, are schedul for consideration that day. Generally, t

:nce youth fellowship president, sits at esiding officer's table.

ıalem, Oregon, the bishop gave Richie ıks, vice-president of the conference fellowship, the thrill of presiding The bishop moved to a front row Upon return to the platform, the bish- nplimented Richie on his ability as a ng officer, and then called attention colorful argyles Richie was wearing. ishop digressed to make his own de- :nown. The lad defended his socks he sage comment, "I am wearing these ɔecause they were given me."

the afternoon session opened, a min- member moved Richie be granted the ge of the floor for a statement. Richie d to the microphone, made a few ap- ate remarks and produced a box from ı's haberdashery shop from which he a pair of sky blue hose, decorated with ed darts. The conference almost went ɔnvulsions with laughter.

bishop was about to acknowledge the vhen Richie said, "That is not all," pened a second box, from which he ced a pair of fluorescent melon pink The conference could hardly believe es.

n Richie opened a third box with the ent, "Wearing such socks requires an ɔriate tie." He handed the Bishop a corated with many-colored huge polka Richie concluded his "statement" with ft of a lovely tie, which he said "Prob- ou can wear this one."

the bishop recalled Richie's retort to ıorning remark, and replied, "These ɔeen given me; I will be happy to wear

l he kept his promise. That night he ed at the conference youth banquet ıg the pink socks and polka dot tie. he 225 kids present loved him for it. owing the banquet, the bishop or- l seven young men and consecrated ɔung woman as a director of Christian ion. During the conference, nine men received on trial. While the board of ion report was being given, the names boys and girls were read, who are in n colleges headed toward some form l time Christian service.

ıy conference veterans, said this junior n's day was the greatest day they had xperienced in an annual conference.

s Ban Be Revoked

ANY, N.Y. (RNS) — A brief filed ırt of Appeals by the American Jewish ess asked that a state ban on the -made film, "The Miracle," be re- The Jewish group contended that cture was banned by the state board of s because it "was offensive to a par- theory," and that this action is un- tutional. The film had been attacked ancis Cardinal Spellman, Archbishop of New York, as sacrilegious and a mockery of the catholic faith.

In its brief, the American Jewish Congress argued that the regents acted illegally to "prevent deviation from the religious views of a single group," and in so doing violated a U. S. Supreme Court decision holding that no laws can be designed to "aid one religion or prefer one religion over another . . . The state must exercise a scrupulous and unrelenting neutrality toward religion," the brief stated.

On A Wide Circuit

W. W. Reid

"This Is My Father's World"

The first and most notable columnist of the Associated Press "retired" the other day — to keep on writing and trout fishing. (Old newsmen don't even fade away; they keep on writing!) De Witt Mackenzie, Vermont-born son of a Methodist minister, himself a choir singer and a Sunday school teacher, never lost the Christian approach to any problem and the Christian faith in an over-ruling and ever-ruling God. Life in 50 countries, reporting two wars and several rebellions, association with the lowly and the worldly-great only confirmed this conviction.

Asked what writing he would do in retirement, the veteran columnist replied, "Probably I shall keep on reiterating that God talks to those who walk with Him, and that if we remember this we can secure guidance for the rebuilding of our troubled world. Don't ever let yourselves doubt that we can rebuild it!"

Many hundreds of years ago, the psalmist David wrote: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas."

Three hundred years ago, Racine, the French dramatist and poet, wrote, "And do you count as nothing God who fights for us: God who protects the orphan, God who makes his power felt in weakness, God who hates tryants?. . . . Did God over leave his children to want? He gives food to the little ones of the birds, and his goodness extends over all nature. With fatherly care he supports me with gifts."

Thomas Carlyle, in "The Hero as King," finds that history proves again and again that there is a divine and ever-ruling law in the world, and that violation of that law (Napoleon's lies and ambitions) leads to destruction. "There is a God in this world," asserts Carlyle, "and a God's sanction, or else a violation of such, does look out from all ruling and obedience, from all moral acts of men. . . . God's law is in that, I say, however the parchment-laws may run: there is a divine right or else a diabolic wrong at the heart of every claim that one man makes upon another." And Napoleon's fate, he suggests, was written into the very nature of God's universe.

And in our own day, historian-philosopher Arnold J. Toynbee, scientist rather than poet, sees God and divine purpose at the core of the universe: "and all that therein is — souls and bodies, experience and events — in irreversible movement through time-space." God's creation, he suggests, is like all growth, by experiment and trial and error, and by "numerous eggs distributed among numerous baskets." Our civilization is not the highest; our era not the last. History does "repeat," giving new occasions to man "for freedom of creative action" . . . "with God's help, man is master of his own destiny."

• • • • • •

"But our policy in building military strength should be not to *prepare for* war but to *prevent* war. This also should be our policy in extending aid to the friendly nations of Europe. We should reinforce this policy of preventing war by our attitude toward the communist countries."

* * * *

"Statement on Our Foreign Policy," by Ernest T. Weir, Chairman National Steel Corporation, Jan. 5, 1951

• • • • • •

LIFE INSURANCE ADVISOR

ROBERT L. GERLING

Licensed by
The Commonwealth of Massachusetts

82 Devonshire Street — Boston, Mass.
LA 3-5280 — CO 7-1752

Salaries Of Clergy

LAKESIDE, Ohio (RNS) — Laymen were advised to compare the income of their pastors with that of bricklayers and carpenters and to see if they can't raise clergymen to a status equal to that of the mechanic or craftsman.

Dr. Howard W. Peterson, superintendent of the Cambridge district of The Methodist Church, said in a report that the income of many rural pastors is substantially less than the $3,400 a year which the U. S. bureau of labor statistics has determined to be the minimum required for subsistence of a family of four. He called upon laymen to study this minimum subsistence budget and determine how they could expect their clergymen to live on less.

Assails Grosz Trial

WASHINGTON, D.C. (RNS) — Not the Roman Catholic Church alone, but all Christendom is threatened by the bitter enmity of atheistic communism, Dr. Frederick Brown Harris, chaplain of the United States Senate, said here. In a sermon, he denounced the trial of Archbishop Josef Grosz by the Hungarian government.

"The sinister force of communism is gunning not just for the Roman Catholic Church," he declared. "It is out to demolish all altars of a genuinely free church which will not bow the knee to this blasphemous Baal. The only church it will tolerate is a subservient satellite of a godless state." Dr. Harris spoke from the pulpit of Foundry Methodist Church of which he is pastor.

Meet In Switzerland

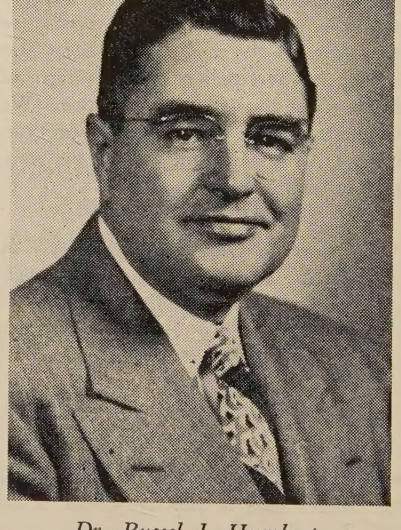
GENEVA (RNS) — Some 120 Protestants and Orthodox leaders from all parts of the world will meet at Rolle, Aug. 4th to 11th, for sessions of the central committee of the World Council of Churches. Plans call for discussion of two main themes: The missionary and ecumenical calling of the church, and the responsibility of the church and the World Council of Churches in time of tension. The committee will consider a proposal to hold its 1952 meeting in India. It also will make plans for the second assembly of the world council, to be held in Evanston, Ill., in 1954.

Preparations for the central committee sessions will be made at a three-day meeting of the council's executive committee, immediately preceding the larger gathering. The sessions of the two committees will be preceded and followed by other council-sponsored meetings in Switzerland dealing with specific fields of ecumenical interest. The first of these will be a conference of the committee of 25, called to prepare a report on the church's witness in and to the world, with specific reference to the challenge offered by the large populations which are outside the church, and those that are opposed to it.

The conference, to be held at Rolle, July 20th to 30th, will bring together leading Christian thinkers from different countries — ministers and laymen. Among them will be the theologians Drs. Reinhold Niebuhr of New York, and Karl Barth and Emil Brunner of Switzerland. The committee of 25 will propose to the council's central committee a theme for the Evanston assembly.

Following this conference, the executive committee of the commission of the churches on international affairs will meet at Rolle, July 30 to Aug. 1st. The committee will review the commission's past work and plan further steps for the defense of civil and religious rights through the United Nations. It also will study the churches' responsibilities toward refugees in Europe, the Near East, and Korea. The final meeting of the series will be that of the world council's faith and order commission, at Clarens, Switzerland, Aug. 13th to 18th. This commission will make final preparations for the third world conference on faith and order, scheduled for Lund, Sweden, in 1952. The first such conference was held at Lausanne in 1927, and the second at Edinburgh in 1937.

DePauw's New President



Dr. Russel J. Humbert

GREENCASTLE, Ind. — Russel J. Humbert, Ohio minister and prominent figure in international Methodism, has been named president of DePauw University, according to an announcement by Howard C. Sheperd of New York, president of DePauw's board of trustees.

Dr. Humbert is pastor of Trinity Methodist Church, Youngstown, Ohio, one of the leading Methodist churches of the nation. He has been active in the work of the Federal Council of Churches of Christ in America and is a delegate to this year's Methodist Ecumenical Conference in Oxford, England.

A graduate of the College of Wooster and of Boston University, he is well acquainted with college problems from having been a member of the board of trustees of both Mt. Union College and Baldwin Wallace College. He received the honorary doctor of div degree from Mt. Union in 1945.

Before going to his Youngstown past Dr. Humbert was successively pastor of other large Ohio churches — Firestone Methodist Church in Akron, and Epw Methodist Church in Toledo. In 193 was named the outstanding young ma Akron by the Junior Chamber of Comm which gave him its distinguished se award.

Dr. Humbert was born at Barberton, C in 1905. After graduation from the Co of Wooster in 1928 he studied at Bo University, receiving the bachelor of sa theology degree in 1932 and the master's gree the next year. While at Boston he minister of the Congregational churc Squantum, Mass., and later he became p of the Methodist church at Beach City, C

While at the Akron church from 193 1940 he was chairman of the Akron C munity Chest and of the Red Cross roll He had the Toledo pastorate from 194 1944, where he was active as president of Toledo Kiwanis Club, vice-president of Council of Social Agencies, and a commi man for the Red Cross, the Council Churches, the War Chest and Commu Chest, the Boy Scouts, Y.M.C.A., T Club, and Goodwill Industries.

At Youngstown he has worked in al every field of community betterment, cluding board memberships on the Chan of Commerce, Community Chest, the C cil of Churches, the Boy Scouts, the In Group Goodwill Council, and the In racial Committee.

He has been vice-president of Family Education, chairman of the United Nati of Youngstown, and chairman of the Uni World Federalists, in addition to serving the Y.M.C.A.'s advisory committee and ing an active member of several civic cl His weekly radio program over stat WKBN in Youngstown is called "Faith Today."

Dr. Humbert's influence has been throughout Ohio as a district official of wanis, as chairman of the 1949 Ohio tors' convention, as president of the Lakes Methodist camp, as a member of the a council of the Y.M.C.A., and as a mem of the world service and finance commiss of his area's Methodist conference.

Nationally Dr. Humbert has been a me ber of the commission on home and marri of the Federal Council of Churches, sponsored the youth committee of Kiwa International, and is a national commit man of the Boy Scouts. He was a deleg to the 1948 general and jurisdictional c ferences of The Methodist Church and member of the national committee of Advance for Christ and His Church.

In 1949 Dr. Humbert was exchange pa of Central Hall in Edinburgh, Scotland, a surveyed Methodist mission work in Haw

lition to his other activities, Dr. Hum-
as worked in the firm of Marts and
, professional fund raisers. While at
n University, Dr. Humbert was a stu-
of President Clyde E. Wildman, whose
he takes at DePauw. President Wild-
vas professor of Old Testament history
eligion at Boston University School of
ogy, from 1930-1936. Dr. Humbert
rried and the father of three daughters.

n Area Calendar

on and New York Areas)

25-Aug. 4 — Workcamp, Board of Edu-
on, New York City.

29-August 31 — Ecumenical work
p with students from other countries,
Harlem Protestant Parish, New York
, N.Y.

2-10 — Missionary Conference, North-
d, Mass.

0-14 — Summer conference, Mt. Sequo-
, Fayetteville, Ark.

11-18 — Conference on the Christian
rld Mission, Silver Bay, New York.

21-23 — National Methodist Town and
ntry Conference, Sioux City, Iowa.

21-28 — Regional Youth Conference,
liamsport, Pa.

22-28 — New Hampshire Conference
man's Society of Christian Service Sum-
School, Sentinel Lodge, Tuftonboro,
w Hampshire.

22-29 — Worcester District Christian
look Institute at Sterling Camp
unds.

23-27 — Maine Conference Pastor's
ool, Camp Lake Narrows, Maine.

st 4-10 — The Boston Area Methodist
uth Leadership School, Camp Alders-
e, Rhode Island.

st 19-25 — Institute of World Missions,
utauqua, N.Y.

st 19-26 — Springfield District Chris-
Life Institute, Laurel Park, Spring-
d, Mass.

st 26-September 2 — Ninety-third
np Meeting and Assembly, Asbury
ve, Hamilton, Mass.

3-7 — Boston Area Pastors' Assembly,
eva Point Camp, Lake Winnipesaukee,
w Hampshire.

22 — Layman's Rally, Camp Alders-
e, Rhode Island.

yer

RICK BROWN HARRIS

lain, United States Senate

r father God, author of liberty, who
made and preserved us a nation: Our
s trusted in Thee and were not con-
ed: in Thee, we trust.

r grateful hearts are stirred by the
ory of those who, with the pilgrim
reared their altars and raised the white
es of faith against the expanding hor-
izon as they beat a thoroughfare for freedom across the wilderness. We thank Thee that in the name of a free people ours is the high privilege of putting our unworthy hands to the straining rope that peals anew bells of freedom ringing to all the land, and lands, and to the inhabitants thereof.

We are grateful that to us comes the summons to sign our own names to the immortal Declaration, crimsoned with the devotion of those who knelt about the cradle of the state and pledged to each other their lives, their fortunes and their sacred honor. Help us to remember that the spiritual splendor of our heritage cannot be handed down; that constantly it is to be re-won by eternal vigilance and that with every generation it must be reborn, repossessed and re-interpreted in the living garden of freedom.

In these days of tension and crisis, as we gird the might of the nation, and of our allies who love freedom, to defend threatened liberties, may we take care to strengthen the spiritual foundations of our democracy, knowing that without these verities we but build on sinking sand.

We ask nothing for ourselves that we do not desire for Thy children across all the frontiers of border and breed and birth. Forgive our betrayals and denials of the faith we profess; and by Thy grace help us to act more nearly as we pray. Prepare our hearts, we beseech Thee, to build again the waste places of the earth, as tyranny and hatred give way to brotherhood and reconciliation. In the struggle to make men free, open our eyes that we may see not only the encircling might of evil, but also, on the hills about us, the chariots of God and the horsemen thereof.

Forbid that fronting such a day, freighted with sobering and solemn significance for the long years that stretch ahead and for all Thy children everywhere, we should meet titanic issues with tiny conceptions, petty patterns and selfish designs. Broaden the areas of our sympathy exposed to the world's want and woe.

In this dear land of our love and prayer, close our national ranks with a new unity as powers without pity or conscience seek to destroy the birthright of our freedom of worship and speech and the sanctity of the individual.

Now God be praised, who hath matched us with this hour of world destiny, when we are privileged with our all to defend the treasure committed to us by the founding fathers and to guard their dream and ours against sterner odds and darker perils than the signers of the storied hall were called to measure or face. Give to us peace, in our time, O God!

"The peace that comes of purity,
And strength to simple justice due,
So runs our loyal dream of Thee:
God of our fathers! make it true."
Amen.

In This Season of
Rest and Recreation
REMEMBER
The Great Source of
Power, Happiness, And
Re-creation
That You Will Find in
THE BIBLE

Massachusetts Bible Society

41 Bromfield Street, Boston 8, Mass.

Gambling In Massachusetts

Following a talk by Dr. Myron W. Fowe'l of Westwood, Mass., on "What We Can Do About Gambling In Massachusetts," the women's auxiliary of the New England Watch and Ward Society at its regular June meeting in Boston (June 22nd) adopted the following resolution:

"WHEREAS: Any form of gambling which builds up forces destructive to our public and private lives is morally wrong, economically unsound, politically corruptive, and socially disintegrative; and

"WHEREAS: Any form of gambling which does not directly build up destructive forces still creates a social climate in which those forms of gambling that do build up destructive forces grow and flourish; and

"WHEREAS: The responsibility for the kind of a social climate in which we live, depends fundamentally on the daily actions of each of us:

"BE IT RESOLVED: That we of the women's auxiliary of the New England Watch and Ward Society agree to disapprove all forms of gambling; and

"BE IT FURTHER RESOLVED: That we will share the facts of gambling as we know and learn of them with other organizations and with individuals; and

"BE IT FURTHER RESOLVED: That we will in every way strengthen our support of existing laws, by every means at our command, and favor further legal restrictions of gambling."

Presiding at the meeting of the women's auxiliary was the president, Mrs. Gerhard Dietrichson of West Roxbury, Mass. Anyone wishing a copy of "Gambling In Massachusetts" which explains legal and illegal gambling, write to the secretary, Mrs. G. Vaughn Shedd at 41 Mount Vernon Street, Boston 8, Mass.

Library of the
UNION THEOLOGICAL SEMINARY
New York
JUL 6 1951

You'll be INTERESTED IN THIS!

For your church and church school needs

The presses have been turning and Your Methodist Publishing House has printed for your service the 1951-52 Supply Catalog. Your Publishing House offers you the widest selection of supplies—books, Bibles, audio-visual aids, church and church school supplies and other materials. All articles the best of their kind, to help your church meet the ever increasing demands made on it. The items listed in this catalog are the best that can be found at the lowest possible price. Write the House serving you for your *FREE* copy.

The METHODIST PUBLISHING HOUSE

Please order from House serving you

Cincinnati 2 Chicago 11
Nashville 2 New York 11
Kansas City 6 San Francisco 2

Since 1789

Detroit 1 Dallas 1
Baltimore 3 Portland 5
Pittsburgh 30 Richmond 16

When in Atlanta or Boston be sure to stop in our COKESBURY BOOK STORES:
In Atlanta, 72 Broad St., N. W. In Boston, 577 Boylston Street.